

A N
E S S A Y
T O

Revive the Necessity
OF THE
Ancient Charity and Piety.

WHEREIN
God's Right in our Estates, and our Obligations to maintain his Service, Religion, and Charity, is demonstrated and defended, against the Pretences of Covetousness and Appropriation.

In Two Discourses.

Written to a Person of Honour and Vertue.

By George Burghope, Rector of Little Gaddesden, Com. Hertford, and Chaplain to the Right Honourable JOHN Earl of Bridgwater.

Luke 16. 9. *And I say unto you, Make you friends, &c.*

L O N D O N,

Printed for *Walter Kettilby*, at the *Bishop's-Head* in *St. Paul's Church-Yard*, 1695.

Imprimatur.

Humf. Hody, R. in Ch.
P. ac D. D. Johanni
Div. Prov. Archiep.
Cant. à Sac. Dom.

Sept. 26.
1694.



*To the most Reverend Fa-
ther in God THOMAS
Lord Archbishop of Can-
terbury, Primate of all
England, and Metropoli-
tan, and one of His Ma-
jesty's most Honourable
Privy Council, &c.*

May it please Your Grace,

TO pardon the Presum-
ption of one of the
Clergy of Your late
Diocess, and of Your present
Province, in this Address; one
who had never the honour to
see your Person, but in your
★ 2 Epif-

The Epistle Dedicatory.

Episcopal Visitation, where he observ'd, with a mixture of Contentment and Admiration, the Humility, Condescension, and Paternal Tenderness to your Clergy; when you might have come with a Rod, you chose to visit us in Love, and the Spirit of Meekness; by which you subdu'd every Heart to Obedience, and commanded all our Acknowledgments. But, *my Lord*, you have a more especial Title to these *Papers* from your *Piety* and *Charity*, which are their Argument: Of both which (even then when you were but a private *Presbyter* in the *Church*) you gave so large a Specimen in your own Parish,
and

The Epistle Dedicatory.

and in dangerous Times, that it remains as a lasting Monument, and a sufficient Testimony of what you durst then, and what you will do still for the Support of that *Church* of which you are deservedly now the *Chief Member*. And we have all the reason in the World to congratulate your Advancement to the *Archiepiscopal Throne*, (as the *Ancients* use to call it) not so much for your Happiness as our own. And so much the more, when we remember that we are under the *Care* of such a *Leader*, who is an Example to us all, in *Word*, in *Conversation*, in *Charity*, in *Faith*, and in *Purity*. One, who (having regularly

The Epistle Dedicatory.

past through all the Degrees of the *Clergy* to the highest *Place* in the *Church*) knows the Nature and Circumstances of all its Members, and consequently will take all occasions to encourage the Inferior as well as Superior *Parts* of that August *Body*: The poor *Curates* (that do the whole Religious Duties sometimes of great Parishes for small *Stipends*) and the poorest *Vicars*, (dis-spirited and dispossest of the ancient *Demefns* of their *Churches*, and forc'd with their Families to live upon the Tythes of *Mint*, *Anise*, and *Cummin*, &c,) as well as the Reverend *Dignitaries*, or others of larger Revenues.

And,

The Epistle Dedicatory.

And, in a word, when we remember that You are not only a prudent and careful *Governor*, but a skilful *Pilot*, who will omit no Diligence or Opportunities to Steer the late tossed Ship of our *Church* amongst so many Rocks and Waves, private and publick Enemies, into the Haven of *Prosperity* and *Peace*. To which the *Author*, in his present Circumstances, can only contribute these his *Papers* and his *Prayers*; who is,

My LORD,

Your Graces

Most dutiful Son, and

Humble Servant,

From Little Gaddesden
in the County of
Herts. March 12.
1695.

Geo. Burghope.

The Fifth Liberty

And in the year 1771

the following

is printed and published

by A. MILLAR, at the

sign of the Sun in

St. Pauls Church-yard

in London.

1771

Printed by A. MILLAR,

at the sign of the Sun

in St. Pauls Church-yard

in London.

1771

Printed by A. MILLAR,

at the sign of the Sun

in St. Pauls Church-yard

in London.

1771

Printed by A. MILLAR,

at the sign of the Sun

in St. Pauls Church-yard

in London.

1771

Printed by A. MILLAR,

at the sign of the Sun

in St. Pauls Church-yard

in London.

1771

A
PREMONITION
TO THE
READER.

W*Hen the Author had been persuaded to make these Discourses publick, he thought it necessary also to say something in defence of such Publication, and maintain, that even in these bad Times they are not unsuitable, nor possibly unfruitful.*

For the first Part, it will make shift for it self, and carry its own Apology

A Premonition

pology, even with the most Selfish and Covetous. For those that will not be persuaded by it themselves, will yet be willing that others should, if it be but to spare their own Pockets; for the more is done in that part of Charity which consists in relieving of the Poor, the less is left to be done. And seeing the Poor we must have always with us, and they must be always maintain'd by us, the Miser is eas'd and gratified by another's Bounty.

But then for the latter Part, which is a Persuasive to Works of Piety, the very Attempt seems to be ridiculous, and the Author expects he shall be loudly laugh'd at as a silly Fellow, that, in such an Age as this is, shou'd think to persuade Men to part with their beloved Mammon to such Uses. And tho' he has considered the Objections

ons

to the READER.

ons of this Nature towards the latter end of the Discourse it self, yet it will be proper here to prevent those that he hath not there spoken to sufficiently, or not at all. And those are these Three: First, The universal decay of Religion it self. Secondly, That of the particular Church yet by Law established. Thirdly, The general Aversion there is almost in all Men to Works of this Nature: Of which in their order.

For the first, We are told that Religion (which he wou'd in this Discourse embellish and adorn by such Accessions) is in it self sick and decaying, and its very Foundations much weakned; and therefore it wou'd be more serviceable to endeavour to secure them, than adorn its

Fron-

A Premonition

Frontispiece. And, indeed, if we consider the many Apostates from its Doctrines and Government, and the more from the Practice of those Duties it enjoyns, we shall have but a melancholy Prospect of the present State of Religion. Custom and the Charity of the Church hath indeed brought us into its Bosom in our Infancy, and we still retain the Name of Christianity, as most Creditable and in Fashion; but the generality proceed but little further. The Baptismal Vow is undertaken, as it ought, but by few; and those that are Confirm'd are look'd upon with an odd Aspect by the Vulgar, and thought more than ordinary Scrupulous. The Worship of God is generally neglected by some, and superficially performed by others, and Men think

to the READER.

think they have little Obligation to it beyond Decency, Custom, and Example. Most of these nominal Christians live in a wilful Neglect, or rather Contempt of those dear Pledges of our Salvation in the Lord's-Supper, and some abstain from it (as they pretend) out of a preposterous fear of Damnation. There is an universal Indifference as to our Duty, and a Coldness and Unconcernedness as to our future State. Religion has little or no Power over the Souls of Mankind, to oblige them to part with the least unlawful Pleasure for God's sake, tho' the praise of Men, and other secular Advantages, sometimes may. And no wonder, when the very Being of their Maker is impiously questioned by some, and Providence, that supports them,

A Premonition

them, daily by others. Deism is breaking in upon reveal'd Religion; and, if that can prevail, Atheism will follow after: So that the Author's Effort may be like his that would beautifie a falling House, or dress up a dying Body: To all which he answers,

1. That Religion (which was at first quick and active) naturally decays, like the Course of a Stone or Bullet, the further it is remov'd from the first Principle that gave it Motion: And our Lord and his Apostles have foretold this decrease of Zeal, and a falling of many in the latter Days, and yet he remembers the Promise for the Perpetuity of the Church, and that the Gates of Hell shall not prevail against it; that is, that God by his mighty Power will preserve

to the READER.

preserve its Being amongst even those many Adversaries rais'd against it, by the Devil and the animal Life; so that there will still be a competent Number of true and sincere Worshipers. That there will and must be a Ministry, with whom he has promised to continue till the end of all Things, to direct and assist his Service. 2. That there will be always Propriety and Inequality of Estates, and consequently opportunities of administering to his Service. And, that the Support of those dedicated to it, is, and ever will be (as it hath been) necessary to the continuance of it throughout all Times. That Gratitude and suitable Returns of Praises will be still a Duty incumbent upon all his Servants, and that God doth and will expect it: From all which
it

A Premonition

it follows, that the Subject of these Papers are now, and will continue, seasonable, even in the worst of Times to come, (as well as in those past) and are necessary to the Being of the Service of God, while the Church is Militant here on Earth.

2. But (Secondly) if the whole Church shall not, (cannot fail) nor revealed Religion be thrust out of the World, as the Atheist wou'd have it, yet 'tis the Opinion of many Persons of different Interests, and the Desires of some, That the Church in its present Constitution cannot continue long, and then who wou'd build a Piety upon such a Foundation which is apt (through the Iniquity or Changeableness of the Times) to fail ? For then his pious Gift shall be either devoured by Covetousness, (as we see
many

to the READER.

many have) or else be diverted to the support of a false Worship. The Author has taken notice of this Objection, and answered it as far as 'twas necessary to his Design: To which he has thus much to add; That 'tis confess, that this National Church has been long the Envy of some, as well as the Joy of others. That she has Multitudes of secret Enemies within her own Pale, as well as publick ones from without; yet hitherto the Hopes of her Adversaries have not prevail'd; but her Foundations, laid in the Blood of her Martyrs, have stood immoveable. And, indeed, if we consider the Purity of her Doctrines, the Reasonableness of her Discipline, the Beauty of her Government, and the Conformity of all to the Primitive State of God's Church in

A Premonition

its *Virgin Purity*; yea, and to the universal Church of God, dispersed over the whole World, (some few reform'd Churches excepted, whose present unhappy Circumstances will not admit of such a Constitution; I say, if we consider these things) it will be hard to conceive that this Church should be totally overthrown as long as either Reason or Religion continues amongst us; unless we suffer ourselves to be over-run with Enthusiasm, or conquer'd by the French, which I find we do not so dread, but that we dare still purchase Estates, build, and plant here. And if any of our Churches Ceremonies cou'd be chang'd for others of more Antiquity, Significancy, and Decency, she wou'd yet be as much the same, as the same Woman in a different Dress. However,

to the READER.

ever, in this and all other Bequests to the Church, and to our own Families, we must referr our selves to that Providence that oversees and purvades all things, and no Man can undertake for Futurity.

3. But, Lastly, it will be said that these Papers cannot expect any success in an Age wholly averse to such Doctrines. Men are generally prejudic'd against any thing of this Nature. They have more love for themselves than to part with any thing to the Holy Church in their Lifetime, and more kindness to their Relations than to deprive them of that which they account their due at their Deaths. These Doctrines (will they say) might have been harkned unto in the former Times of Superstition and Ignorance, when the Priesthood

A Premonition

carried all before it, and the Church had almost swallowed up the State. When Men bartered for Heaven with Earth, and thought to purchase an Estate there with a religious House here. But to hope to prevail with any Man at this time of the Day, to part with any thing upon the account of Religion, is to expect to cleave a Rock with a Word, and produce thence Rivers of Water. To this the Author's Answer is, That he cou'd well wish, that every Man had a clear Notion of the Value and Necessity of good Works, that he might not fall into the Extreams of Superstition on the one side, or Profaneness on the other. For, as the first play'd the Tyrant in former Days, so, it is too plain, that the second doth in the latter. That there shou'd be an equal poise be.

to the READER.

betwixt Church and State; as there ought to be between Prerogative and Liberty, and neither shou'd be exorbitant. That tho' the Church heretofore were once too rich (which yet was not so much the Church as an Excrefcency adhering to it) so as to make the Members of it too fat and idle, yet in many Places 'tis now so poor, that it is not able to attend upon Divine Service. And, finally, tho' some are prejudiced against these Doctrines; yet they have no reason to be so, and there is great need of shewing them their Error; to which, he hopes, these Papers may contribute. And even in these last and worst Days (to our Comfort, and the Glory of God be it spoken) Virtue and Piety are not without their Votaries. There be still many devout

A Premotion

conscientious Christians, who can distinguish betwixt the right Use and Abuse of Things, and see a necessity for the Continuance of the Worship of God, and the Maintenance of those that attend it; to which they think that they are bound to contribute, and not wholly depend upon the Devotion of their ancient (without making up the Breaches and Satisfaction for the Sacrilege of their more immediate) Predecessors. That the Number of these may increase, so that God may continue to be daily worshipp'd, and his Ministers encourag'd, supported, and maintain'd; and that every Parish or Congregation may not want an able and learned Pastor to feed and instruct them, to pray for them, and conduct them in their way towards Heaven, is the Design of the
Author

to the READER.

Author in these Papers; and having contributed what he could to this End, he leaves the Issue to him who only can give the Increase.

I have only this to add, That whereas these Papers, in their private capacities, were only intended for the Service of a Person of Honour and Vertue, he is willing to relinquish this his Right in them, and give them to the Publick, so that now every Intelligent Reader may claim a Title to them, as tho' they were his own, by a particular Direction. And the Author's Prayer is, That they may go forth and prosper, to the moderating that covetous, ingrossing, and appropriating Humour, that seems to prevail amongst us, both in our Lives and

A Premonition, &c.

at our Deaths; that so God may
be duly worshipped, and Mankind
mutually bless one another, under
the auspicious Influences of Chari-
ty, &c.

ERRATA.

Page 12. l. 14. for Professors read Possessors.
p. 33. l. 12. for part r. put. ib. l. 13. delete it. p.
49. l. 14. for Justice n. Dignity p. 77. l. 6. del. in
p. 92. l. 19. for the r. them. p. 118. l. 11. for
Care r. Cure.

THE
CONTENTS
OF THE
First Discourse.

OF the difference of Estates, and the
End of Providence therein, §. I.

The Use of Estates, and how commonly
employed; with the best Account Men
can commonly give of the same, §. II.

The End of these Papers, with the Au-
thor's Design and Apology, §. III.

That we have no Title or Propriety in
our Estates, in respect of God the Su-
preme Donor, &c. §. IV.

The Ends for which God gives Men E-
states, and what he expects from them,
§. V.

These Ends must be good, and are three-
fold.

I. Self-

THE CONTENTS.

I. Self-preservation, what and wherein it consists, with Cautions thereupon, §. VI.

II. Good Works, Charity and Mercy, §. VII.

This prov'd, 1. By the Law of Nature, and mutual dependance, ib.

2. By the Law of God in the Holy Scriptures, §. VIII.

Objections answered,

1. The pretence of Want, and not having any thing to spare, §. IX.

2. The Law's Provision for the Poor : This prov'd to be no hinderance of Charity, §. X.

Several Instances of Methods of Charity; as Alms-Houses, Schools, &c. Of the Colleges, and the two Universities, &c.

3. That God hath not defin'd the Quota of Charity, considered and answered, §. XI.

How much is necessary to be employ'd in Works of Charity, ib.

The Summ of the Duty of Charity, §. XII.

The Encouragements or Motives to Charity, §. XIII.

I. God

THE CONTENTS.

I. God designs it when he gives us Estates, *ib.*

That Charity is a Complication of many excellent Graces.

2. That Charity doth not impoverish any Man, but tends to Riches and Increase, §. XIV.

This prov'd, 1. By Scripture.

2. Reason. 3. Experience.

III. That Charity is a generous and honourable Vertue, §. XV.

4. That Charity is rewarded with Heaven as well as Earth, §. XVI.

The increase of its reward, *noted, ib.*

The Conclusion : Shewing the difference betwixt the Desert and Reward of the ordinary and charitable Disposals, §. XVII.

1. The ordinary disposal of our Estates to our Heirs consider'd, as to Happiness, Desert and Reward of the Testator, *ib.*

2. That of the charitable Persons : Instances in that of Founders and Benefactors of Colleges, Schools, &c. The preference in three respects, §. XVIII.

I. He

THE CONTENTS.

1. *He doth good to others as well as himself.*
 2. *He doth the best good in respect of the Body.*
 3. *His Works and Reward increaseth till the end of the World, §. XIX, XX.*
-

THE CONTENTS OF THE Second Discourse.

W*Hy the Author treats of Works of Piety in the last place, §. I. The Assertion of this Discourse; which is this, That every Man is bound, to the utmost of his Power, to promote the Honour of God, and maintain his Service. And (for the sake of that) those that officiate in the same, and that he that is able, and doth it not, mis-*

THE CONTENTS.

mis-employs his Talent, and so must give an Account of that Neglect at the last Day, &c. §. II.

What is meant by the Glory and Honour of God, or Divine Service.

This exhibited, 1. By mediate Acts that tend to his Honour; as Moral and Natural Philosophy. The Founders of Schools of Learning; and how their Societies tend to the Divine Service.

2. By immediate Acts of Divine Worship, and what they be, and the Mistakes of Men about it noted.

That Works of Piety, and the Divine Service, ought to be promoted by our Estates. This proved in five Propositions, §. III.

Prop. 1. That God is to be worshipped, and his Service promoted. Of outward and inward Acts of Divine Worship, and that both are required. This proved from the Obligations we have to, 1. Truth. 2. Gratitude. And, 3. Indemnity or Pardon of Sin.

Prop. 2. That God is daily to be worshipped. Of publick and private Wor-

The CONTENTS.

- Worship : And that one of these is to be offered up daily, §. IV.*
- Prop. 3. That there is a necessity for a publick Ministry to perform the same, §. V.*
- Prop. 4. That this Ministry ought to have a Competency, or sufficient Maintenance, §. VI.*
- What God himself heretofore assign'd for such a Competency, 1. Amongst the Patriarchs. 2. Amongst the Jews; and the large Provisions he made for them. 3. Amongst the Primitive Christians : And how the Churches came to be endowed, §. VII.*
- How the Revenues of the Church came to be alienated, §. VIII.*
- The Pretences and Methods of the same, §. IX.*
- The miserable Effects of such Alienations, §. X.*
- Such as, 1. The Poverty of the Clergy. 2. Their Contempt, and loss of Authority, §. XI.*
- 3. Their Depression, and Dejection of Mind, and Conversation, §. XII.*
- 4. The*

The CONTENTS.

4. *The increase of the Poor, §. XIII.*
5. *The neglect and intermission of the Service of God, and the Opinion of its Indifferency and Uselessness, §. XIV.*
6. *Pluralities, and the Inconveniences thereof, §. XV.*

The usual Pleas for impoverishing of the Clergy, and the Objections against the Fourth Proposition answer'd, §. XVI.

What must be judg'd a Sufficiency for every Parish-Priest, ib.

Prop. 5. That it is the Duty of every Christian to provide such a Competency, as far as he is able, for the Settlement and Continuance of the Service of God, §. XVII.

This demonstrated from, 1. Scripture. 2. Example of God's People in all Ages. 3. The Equity of the Thing, natural Reason, and Men of all Religions.

The several Pleas and Objections against the Fifth Proposition consider'd and answer'd, §. XVIII.

A general and particular Application and Address, §. XIX.

I. To

The CONTENTS.

1. To the Noble, Rich, and Wealthy.
2. To the Impropriators, §. XX.
3. To those that have no Children, &c. to provide for, §. XXI.
4. To the Bishops, Dignitaries, and others of the Clergy, §. XXII.
5. To all Christians in general: Wherein is shewed,
 1. The best Account that can be commonly made to God at the last Day, and its Insufficiency, §. XXIII.
 2. A better way of accounting with God propos'd; and the Conclusion of the whole.

AN
ESSAY
TO

Revive the Necessity
OF THE
Ancient Charity and Piety.

Honoured SIR,

W^Hat our blessed Lord ob-
serv'd long ago concern-
ing the difference God
makes in the distribution of his
heavenly Talents, giving to some
five, to others two, and to some
one; is found true also of those
that are Earthly. Estates are now
B (and

S. L.
Of the dif-
ference of
Estates,
and the
End of Pro-
vidence
therein.

An Essay to revive the

(and ever have) been different in this World, and the Levelling Principle has been found as impracticable as it is unreasonable. God gave at first (and since by his Providence continues) to some more, to others less, but to every one in some measure a sufficiency. Riches and Abundance (like other good Gifts) are from above, and so is the Improvement too; and tho' we ought to use a studious Care, yet the Issue must be left to the Author. For our Experience will affirm the truth of Solomon's Adage; *There is that scattereth and yet encreaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.* As also that of the Apostle in a temporal Sence; *That it is not of him that planteth, nor of him that watereth, but of God to give the encrease.* Thus Families and Estates have their (sometimes unaccountable) rise, continuance, and decrease. From mean Beginnings they arise to Greatness, and for a few Ages shine like

Prov.

II. 24.

Necessity of Ancient Charity.

like a Meteor and are admir'd, and then sink like the same into their former obscurity, and become extinct and unobserv'd amongst the Croud.

This (worthy Sir) is a Consideration useful in its kind, to put you in mind of your House's Mortality as well as your own; to depend upon and be thankful to that Power that has rais'd you up so far above others: Not to be proud and disdain at those that are pass'd by, whilst you are chosen to Honour and Estate, but rather to fear, because as your Estate is greater, so is your Charge and Duty, and so will your Account be. For to whomsoever much is given, of him much shall be required; and to whom Men have committed much, of him they will ask the more. That you be kind, loving, and communicative to those below you especially (for Interest will oblige you to those above) and like the Sun, warm and enliven every one with-

An Essay to revive the

in the Sphere of your Activity, and that you wou'd live up to the End for which Providence design'd your Station; that is, that as you are rais'd up to a higher Capacity than others, so you would do more good than others. To apprehend truly what, and how much that Good is, it becomes you to consider two Things. *First*, The Use that Men commonly put their Estates to in this Age: And then, *Secondly*, The Use that God has requir'd them to put them to, and the Account that he expects of them accordingly.

S. II.
*The Use of
Estates,
and how
commonly
employed,
with the
best Account
they can
give of the
same.*

If you, in the first place, take a view of the World, you will find that when a young Man begins to understand his Quality, and that he is born or design'd to an Estate above others, he begins to shake off his former Acquaintance, and those that the state of Childhood and Ignorance had render'd his Familiars, and to seek the Society
of

Necessity of Ancient Charity.

of his Equals in Birth and Fortune, and the Exercises that are proper to his Rank. He overlooks his old Companions, and will seldom (and that in private only) own that he knows them, and that which we below think to be a spice of Pride, is but necessary to his Place in the World, to conciliate to himself the Honour and Reverence due to him. When he hath found out a Companion of his Joys and his Griefs, their great Care is to live up to the Character of their Houses, and maintain the Honour of their Predecessors. This is the Center to which all the Lines of the Circumference, their Tables, Attendants, Equipage, Houses, Gardens, and other Appendages of Nobleness and Gentility do, and indeed shou'd tend. And this is true down from the Noble-man to the Farmer, and each Man in his several Degree aims at the Support and Credit of his House and Family. For their Estates; the Riotous waste and con-

sume them; the Covetous do what they can to hook in whatsoever comes within their reach; and the provident and good Husband, by his prudent management of what is left him, increases what he has, and finds an increase of Esteem and Respect proportionably. In fine, when every Man has acted his different Part upon the Stage of this World, he settles it (or the Law for him) upon his Son or his Daughter, or his nearest Relation. This is the Summ of the Life of Man; and the Account that he can give to his Maker in the other World must be accordingly. And the best that can be given, according to the usual management, is this: That they have husbanded their Charge to the best Advantage without fraud or oppression, or wronging of any Man; and with the yearly Product thereof they have fed and cloathed themselves, their Children, and their Servants. And besides that, have maintain'd their State according
to

Necessity of Ancient Charity.

7

to their Degree, and have at seasonable Times gratified their Appetites with suitable Pleasures. This during their Lives; and that when they died they left their paternal Estate with Additions to their eldest Sons, the presumptive Heirs of their Dignities, together with sufficient Provisions for their other Sons and Daughters. And in defect of such Children, then to their Nephews, or Nieces, or nearest Relations; or, in defect of these also (which is rare) to some of their Names, or whom they best fancie. This (to pass by the Extorsion and unjust Methods of Covetousness, and those profuse and extravagant ones of Sensuality, not here to be named) is the best Account that usually the best of Mankind can bring of what they have done here. But for any eminent Act of Piety, especially for the Glory of God and the Advancement of his Service, either in their lifetime or at their death, 'tis very rare

and extraordinary, and a Work of wonder, not imitation. 'Tis true, a natural Compassion, Custom and Credit obliges Men to give something at their Gates; but then 'tis usually the Superfluities of Life, and the Refuse of their Tables, which otherwise wou'd stink and be corrupt; and at their deaths some will commend a small Summ to the Poor to be distributed by their Executors, which is no sooner received but spent: But, in these degenerate Times, how few standing Acts of Piety and Charity do we find as Monuments of our Love to God and our Neighbour? It wou'd not be thought to lessen any Man's Charity when I say, that sometimes a merciful and generous Nature, and (possibly Glory) may wring out of the Hands of our Heirs and Executors some good Remain. But then as it is rare, so it is thought a Work of Supererrogation, not Duty; that which is laudable, but yet may be left undone

done without danger. And where is the Man that thinks such Works necessary to Salvation? or, that God requires them, and they will be advantageous to us in another World? 'Twas otherwise in Times of yore, and not only Works of Charity but Piety were thought to be absolutely requir'd of God, and therefore they cou'd not go out of the World without making a kind of Retaliation and Acknowledgment to God as well as Man; which possibly was the Original of *Deodands*, *Mortuaries*, &c. And a Will cou'd not be made without bequeathing God and his Church some Legacy. Hence it is they left us so many Monuments of both; but we their unworthy Posterity have destroyed many, and think much to support those that remain. In a word, all that we can do is but to say, that we have serv'd the Necessities and Pleasures of our selves, and them that are next to us in Relation; and, as for others we have done
them

them no good. And this we think
 sufficient to justify us before God
 and Man. But then may not a
Scribe or Pharisee, or did not many
 of the good *Heathen* more than this?
 Or, is not this the Effect of the
 Law of Nature, which teaches me
 to love my self, and do good only
 to my Friends and Relations, and
 is competible to the wickedest of
 Mankind? Is this the living up to
 the more perfect Law of Jesus,
 which will sometime try you with
 the sorrowful Command of *sell all*
and give to the poor, and thou shalt
have treasure in Heaven? And which
 doth always oblige us to love even
 our very Enemy, and much more
 a poor peaceable Neighbour, and
 to watch opportunities to do good
 to all Men? Or, is Heaven a Re-
 ward for loving our selves, and for
 doing that which we cannot omit
 without violating our natural Inclina-
 tions? No, surely, The Christi-
 an Religion is a super-addition of
 Duty as well as Promises and Re-
 wards,

wards, and therefore the ordinary Accounts of Mankind, concerning the distribution of their Estates, will not be allowed.

To convince you of this great Truth, and to direct you to the due management of your Estate, so that you may be acquitted, and receive the Reward of an *euge bone* *Serve*, &c. is the Design of these Papers. And the rather, because God hath given me (for Reasons best known to himself) but a very short Allowance; so that I can neither be Exemplary nor Serviceable, as I desire, in Works of Piety and Mercy, and mine own tyrannous Necessities wou'd fain engross all. I think it therefore my Duty to do what I can, tho' I cannot what I wou'd, and seek the Comfort of exciting others to do that which I am incapacitated to do my self. And if God accepts the Will for the Deed, this will be a sufficient Consolation. And this will the better
ap-

*S. III.
The End of
these Pa-
pers, with
the Author's
Design and
Apology.*

An Essay to revive the

appear if you consider the other Thing, which is to shew what God doth expect at our Hands in this Particular. And in order to this I will beg your Patience to discourse of these two Things in their order.

1. Of the Propriety and Title that every Man has to his Estate, in respect of God the Supreme Donor.
2. Of the End for which God hath given Estates, and consequently what he expects from the present Professors.

S. IV.

That we have no Titles or Property to Estates, in respect of God the Supreme Donor, &c.

1. First then if we look for any Property or Title to our Estates, in respect of God, we shall find none. 'Tis true, every Man has a Property in what he possesses, in respect of his fellow-subject; and the Laws of God and Man, have declared a *meum & tuum*, and fenced them from mutual encroachments. That is mine (in respect of my Neighbour)

bour) which I lawfully possess, whether by Inheritance, Gift, or Purchase. And this another Man ought not either to invade or covet. But 'tis otherwise in respect of God, our great Benefactor; who as he gives every one his *Quota*, so he saves to himself a Power of taking it away; of transferring and changing, of raising and throwing down Men and Families. For *the most high ruleth in the kingdom of Men, and giveth it to whomsoever he will; for his is the World and the fulness thereof.* In him we live, move, and have our being, and he gives Life and Estate, and takes it away at his Pleasure. When he actually interposes and declares his Will, all humane Laws are superceded. In that Case even killing is no murder, nor taking away Goods theft; as appears by the People of *Israel's* dealings with the Seven Nations in the Land of *Canaan*, and with the *Egyptians* at their departure out of *Egypt*. Thus in
the

the Gospel he strips the foolish Projector of all, when he takes his Soul away. *Thou Fool, this night shall thy Soul be required of thee, and then whose shall those things be which thou hast provided?* And as Job is the most celebrated Instance of Patience, so he is of the Instability of our Fortunes, and of God's disposal of them. To day a Man the greatest in Substance of all the Men in the *East*, and to morrow by an unlucky Conspiracy of design'd Misfortunes meeting, or rather following one another, reduc'd to the State of a *Lazarus*, and the want of all things, Life only excepted. And, yet, after a time of Trial and patient Sufferance, restor'd by an extraordinary Providence, and endowed with double to what he lost. An Instance, not of the Caprice of Fortune, but the design'd Intrigue of Providence, and the Right God hath to give and take away; and so he made it in his self-denying Hymn of Thankfulness.

Naked

Naked came I out of Mother's womb,
and naked shall I return: The Lord
gave, and the Lord hath taken away,
blessed be the Name of the Lord. This
is an Evidence that God is the Su-
preme Lord, and may make a Sei-
sure of his own when he pleases,
and that we are Tenants at Will,
and no further.

'Tis true, we call what we have,
our own; and we transferr our
Rights to others; but then 'tis only
(*quantum in nobis est*) as far as we
may. We give them a lawful Pos-
session against our selves, and all
that claim under us, but this is all
but a humane and temporary Ti-
tle; and can give no future Secu-
rity against the former Right of
Providence. And when we die
we divide our Acquests and be-
queath them to our Children and
Relations, and use the greatest Se-
curities to entail it upon our
Heirs, &c. But all this (when the
Supreme Owner pleases) in vain.
For in a small time Strangers shall
feed

seed in our Dining-Rooms, stretch themselves on our Couches, enjoy the Fruits of our Labours, and the Pleasures of our Buildings, Plantations, and Contrivances. All this daily Experience confirms to every considering Man, nor is it denied by any that acknowledges a God and Providence. And I have us'd the more Words, not for the Doctrine but the Application's sake; which is, That rich Men wou'd, *First*, Be humble, and not carry themselves with that extravagant Pride, as tho' they had not receiv'd it, or were to render no Account for it. That they wou'd, *Secondly*, Be grateful to Almighty God, and own him as their and our common Benefactor. *Thirdly*, Be careful to manage their Trust to the Intents and Purposes for which they were given: And what they are comes next to be discours'd of. And therefore,

Secondly,

Necessity of Ancient Charity.

17

Secondly, As to the Intents of ^{S. V.} God in bestowing Estates, you are ^{The Ends} to consider : If God gives to some ^{for which} what he denies to others, or con- ^{God gives} tinues to them and their Heirs what ^{Men E-} they call their own, it must be for ^{states, and} some End, and that End must be ^{what he} the performance of some Good. ^{expects} For God doth nothing in vain, or ^{from them.} for no End, and he proposes no ^{These Ends} End but what is Good. Now all ^{must be} Good is such in respect of three ^{Good, and} Objects; our Selves, our Neigh- ^{are three-} bour, and God, the chief Lord of ^{fold.} all. There is no question but God intends the Good of that particular Person whom he makes Over- seer of his Talent : And thence arises self-preservation. And because he cannot manage it himself without assistance, from Self-preservation arises also that of our Family and Dependants. But then God being an universal Father, and taking Care for all Mankind (which are his Family) equally, (tho' he has not endow'd all equally)

C

thence

thence arises a second Good to our Neighbour, and especially to those that want any thing that he hath denied him and given us: That we may thereby exercise our Love and Charity, those God-like Vertues which are in him originally, and which he hath deriv'd to us, and expects we shou'd use towards one another. But then, *Thirdly*, Tho' he is in himself so perfectly Happy, as to be incapable to receive any repletion from the Works of his Hands, yet to try our Gratitude, and renew in us a remembrance of his Benefits, he has reserv'd to himself a certain kind of Quit-Rent; and that is, that we should not only acknowledge his Bounty to us publickly and privately, but also contribute out of our Estates what is necessary, that others should do so likewise: That his Supremacy and Goodness might be daily acknowledged by all, as it is daily received by all. From all which it follows, That no Man

is a sole, absolute, and free Proprietor of his Estate, but that he is bound to Conditions of doing Good to himself and his Neighbour, and the making of due returns of Gratitude to his God. That these are the Conditions of his Tenure, which (as it is at the Will of the Lord as to time, and may be ejected when he pleases, so) he ought during the space of his possession to perform the Conditions thereof, *viz.* pay his Quit-Rents, and do his Homage, upon the Penalties that will ensue thereon on the day of Enquiry and taking Accounts, when every Man shall receive according to his Works. Thus much of the Ends in general; but I must consider these three Uses more particularly and separately.

1. And first of Self-preservation, the first End. That our Duty is to preserve our Selves, our second Selves, our Offspring, which are our selves propagated and con-

§. VI.
Of Self-preservation, which is the first End.

tinued, and our Servants, which are kept for our Selves sake, will not require many Words; for Nature hath imprinted it upon our Minds in Characters that be indelible: And this Principle is so fix'd and operative, that the only fear is, lest it should grow too fast, to the stifling of the other. Experience teaches us, that Self-preservation is, like *Moses's* Rod-Serpent, ready to swallow up the other two. Selfishness hath engross'd all, and Men look so much on themselves, and their own Profits and Pleasures, that they mind not their Neighbour, nor (what is more) their God. And therefore on this Head I must hold back the Hand, by considering what is due to our Selves and what not, lest we shou'd cheat God and our Neighbour of theirs. There is no question but there is due to our selves Necessaries, but what that is, is not defin'd, but allows of a Latitude according to our several Circumstances in the World.

First,

First, There be Necessaries in respect of Life, such as Food and Raiment : This is certainly allow'd us and our Dependents. 'Tis all the reason in the World, that in the sweat of our Brows we shou'd eat our Bread, and wear those Cloths that should defend us in our Labour. *Secondly*, There be things necessary *ad bene esse*, to our well-being, as times and ways of Joy and Pleasure : And therefore 'tis all the reason in the World, that God's Tenent reap the Comforts as well as the Troubles that he lays upon him under the Sun. That he eats his Bread with Joy, and drinks his Wine with a merry Heart then, when he hath Testimonies that God hath accepted his Labours ; that then *his Garments be white, and his Head lack no ointment*. My meaning is, That at times of Feasting he relax his Cares, and use such Superfluities that are agreeable to his Condition and the general Rules of Sobriety and Charity. *Thirdly*,

There be Necessaries *ratione personæ & conditionis unius cujusque*, things that are necessary to great Persons and not to all. 'Tis all the reason in the World, that great Officers shou'd have great Attendants, and that high Stewards shou'd have a State answerable to their Places and Cares. The distinction betwixt Men cannot be well manifested but by great Buildings, plentiful Tables, many Servants, and a Grandure becoming the Nobility and Gentry. *Fourthly*, There is a necessity *ratione posterum*, a necessity of Education, and a moderate Provision for their Children and Relations. The first sort of Necessity is absolute, and must be allow'd; the three other are capable of degrees, and must be us'd so far as agrees with Prudence and Sobriety, and the other two Ends that I am yet to speak of. God nor Man will deny, but the Estate shall bear them all, if it can without Prejudice to God, our chief Lord,

Lord, or our Neighbour. But he that spends all on himself and Family, so that he can allow God and Charity nothing, is like (nay is) a Tenant that wastes all on his Luxury, and so can pay no Rent. If Estates will not maintain us as we wou'd, they must as they can; and we must cut off some of our vain Expences to secure the main Point. We make it a Rule, that when Taxes run high, and our Crop is but small, Expences are to be retrench'd, that we may pay our Rents: And why in a greater Concern should we not abate something from our extraordinaries for God and Charity's sake? Necessaries we all must have, (but they are but a few) but the Appendages of Honour and Greatness may be encreased or diminished according to the Circumstances of Time and Place, without sinning against either. This will not seem hard to him that considers how much may be par'd off from Vanity without

diminution of Honour, and that if our unnecessary (not to say sinful) Expences were sav'd, and put into the Box of Charity, it wou'd be fill'd and run over. For I have observ'd amongst all sorts of Men, high or low, rich or poor, they will spend liberally upon the score of Friendship and Company at home or abroad, and are asham'd to show any reluctance at it; but when a small piece of Charity is to be done, or but a *Brief* to be given to, how many Difficulties are objected, and what Complaints for want of Money! And yet at the same time if an useless Piece of Vanity is propos'd to sale, or some little thing to gratifie Ostentation, how eager they are, and how will they incommode themselves to procure Money to purchase it! And yet, when procur'd, it shall be laid up in a Box, and there sleep (it may be) whole Years together, and never see the Sun. How happy wou'd it be if those Jewels were im-

Necessity of Ancient Charity.

25

employ'd to adorn the Soul withal,
and if those precious Stones were
turned into Bread for the Poor!
If those Pearls were dissolv'd into
Drink for them! But this must not
be hop'd for; yet I must say again,
That many of these chargeable
Trifles may be spar'd without the
least dishonour. And here I will
not be so impudent as to ransack
the Ladies Closets, and search their
Boxes, and note their Extravagances
in Dressings and outward Orna-
ment; nor will I compute the
Charge of their Lordship's super-
numerary Hawks, Hounds, Horses,
Attendants; and the Instruments
of State and Pleasure of both Sexes.
They are able to judge of that
best; as also what may be spared
without detriment to Life or Ho-
nour; for something must be, if
the Estate will not bear it other-
wise: For both God and Man will
expect Works of Charity and Mer-
cy to be done while we are here,
and that in proportion to what
we

we possess. And this I name in the Second Place, as an End for which God has given us our Earthly Portion, and which is next to be considered.

S. VII.

*The second
End, Works
of Charity
and Mercy.*

2. That no Man's Estate is so much his own, that he may spend it as he pleases, and that our dear Country, our Neighbour, our Friend, yea and our Enemy (if in want) claims a part of it; and that God will expect an Account of these Things at the great Audit, appears by the Book of Nature, as well as by the Holy Scriptures, and hath the united Suffrage of Reason and Religion.

*This prov'd
first, By the
Law of
Nature.*

In Nature we find that as every thing depends, so every thing is subservient to each other; and the Universe preserves it self by mutual Helps and Assistances. The Heavens rowl about incessantly for the Benefit of those things within their Vortex; and the Sun, the greater Luminary, rejoycerh as a Giant re-
fresh'd

fresh'd with Wine, to run his Course, (as *David* expresses himself, according to Vulgar apprehension;) or, rather, (according to the Modern Sages in Nature) stands still in the Centre, and contents himself to send out his Emanations of Light and Heat to gild the Globes that wheel round about him, and enliven the Creatures that inhabit them. The Earth, our common Mother, feeds and supports her Offspring; and they, in return, enrich her Superficies. The sensible Creatures, notwithstanding the mutual enmity of some, become Food one to another, and submit to the Law of Nature, and serve and feed Man, the Lord of the visible Creation. And God hath convinc'd Man by the Wants that he is sensible of, and the Help he expects from others, to supply theirs also. To give, as well as ask, and to be a blessing to those from whom he expects a blessing: For no Man can live without the assistance

stance of another; and the King is beholden to the Charity of Women in his Childhood, and the Labours of the Field throughout his whole life. To which I add, That the End of the Existence of Things is founded in Community; and we live not for our selves, but for some Being without us. The Sun shines not to it self, but to us; and the Earth feeds and nourisheth not her self, but the Creatures that live upon her. The Birds, Beasts, and Fishes continue their Species, but it is for the delight and service of Man. And Man was not made to eat and drink, and propagate his like, but to be serviceable to his God, and his fellow-Creatures. Is not this then the Lesson of Nature, and do not we read it in all the Works of God; That Self-preservation is not the sole End of the created Beings, but the Good of the Community, as the Glory of God is that of the whole Creation?

But

Necessity of Ancient Charity.

29

But if the Book of Nature be seal'd up to those that will not open or read it, yet the Holy Scriptures are not so; that Book lies open, and is read and expounded daily in our Ears, and (if we do not stop them) we cannot be ignorant of our Duty; and this whether we consider God's Commands about Works of Charity in the *Old Testament* or the *New*. In the *Old* he was pleas'd to settle an Estate by a positive Law on the Poor, *viz.* A Second Tenth (after that of the *Levites* was paid) every Third Year; which was the Third Part of every Man's Nine Parts, (the Tenth being paid before to the *Levites*;) and besides this, the extraordinary Gleanings of the scattered Corn; the restoring of the Pledge; and lending without Interest, and other occasional Charities. Add to these, those general acts of Love, which we are taught to bear even to our Enemy, whose Oxen or Asses (and consequently any

S. VIII.
And, 2dly,
By the Law
of God in
the Holy
Scripture.

any other of his Goods) we should not suffer to fall into any hazard, and much less his Person: So that here is a manifest Charge entail'd for ever upon every *Jews* Estate for the good of the Publick. And this is greater to the Christians, if you consider that our blessed Lord not only fill'd up the Vacuities, but strain'd up the Obligations of their Law higher than it was before.

Matth. 5.
42.

Give, saith our Lord, to every one that asketh thee; and from him that would borrow, turn thee not away. Love your very Enemies, and do good to them that hate you. Thus he for

all: And then for our Friends, Nature will teach us enough for them. So that the Law of Christ subjects our Estates to a boundless and universal Charity, even to the worst as well as best of Men; and no Man that wants must be excepted or neglected. And the Apo-

Gal. 6. 10.

stle *St. Paul* accordingly orders his *Galatians* to watch opportunities to do good to all Men; and to the

Hou-

Household of Faith especially. And lest this doing Good shou'd be interpreted of a verbal Benefaction, of wishing them well, and praying for them only, St. *James*, another of his Apostles, vehemently declaims against such Charity, and calls it a *dead work*, and the Man vain that trusts to it. And this was no more than what he had learn'd from his Master in the instructive Parable he made in answer to the Question of the Lawyer, *Τίς ὁ ἐμὸς πλησίον;* *who is my Neighbour?* Where he shews by the sequel, that 'tis our Duty to engage our Time, Beast, Purse, and Credit, for the sake of a wounded and wanting Enemy, Stranger, or Unbeliever. For so did the Charitable Samaritan to the wounded Jew, he bound up his wounds, pouring in oil and wine; he set him on his own Beast, brought him to his Inn; paid for his past Charge, and engag'd for his future. Who cou'd do more for his Friend and nearest Relation? This Nature and

Jam. 2.20.

Luke 10.

Gra-

Gratitude teaches us, but the Christian Religion extends it to the most hated of Men. For so ended our Saviour that Parable; *I tu, & fac similiter; Go thou and do likewise.* And finally, to shew the necessity of Works of Charity, our Lord has declared in his Description of the last Judgment, That no less than Heaven is the Reward (and no less than Hell the Punishment of the Neglect) of Charity.

Thus if we consider what God hath declared, either under the Law or under the Gospel, we cannot question but that God, the rightful *Proprietor* of all Things, hath conveyed our Estates to us, clog'd with the Incumbrance, or rather Duty, of giving Part to charitable Uses; and that every Man is no more than a Trustee for what he possesses, for several Uses directed and limited by the general Rules of Charity: And finally, that a strict Account will be exacted of us about the same at the last Day, and

and that under the highest Obligations of Rewards and Punishments. This being so, what I have more to say upon this Head, shall be divided in answering the Objections that Men make to excuse themselves from Works of Charity, and in shewing how great Encouragements and Obligations there are to this Duty.

I. First therefore for the Excuses they wou'd appear extream foolish and light, did not Selfishness part it it self in the Scale. Such is this which follows ; and that is,

§. IX.

*Objections
answer'd.*

1. The pretence of Want. There is not enough for our selves and the Necessities of our Dependants, and therefore Charity must begin at home ; where she shall find too much Work ever to go abroad. But this Plea is generally false, and the effect of an evil Eye. We look upon our Estates through false Opticks, and 'tis worth our Observation to see how our several Vices delude

*Obj. 1. The
pretence of
Want an-
swer'd.*

delude us. Pride and Ostentation presents them to us through a Magnifying Glass, and makes us boast of more than we have. But when any good Work desires entertainment, Covetousness and ill Nature presently turns the other end of the Glass, and represents our Estate small, and far off, and so furnishes us with a Plea of Inability; which yet we wou'd scorn any Body else shou'd make for us. Here's nothing for you, (say those within Doors,) but if those without shou'd say so much, 'twou'd be taken as no mean Affront. But Selfishness is impudent, as well as insatiable, and, like the Daughters of the Horse-Leach, always crys *Give, give*. And to *Agur's* four Things I may add a fifth that never has enough; and that is, Covetousness. And yet, perhaps, this Plea may sometimes be admitted as true, but never as conclusive. We have seldom enough, in comparison of what we wou'd have. We have not enough

nough to satisfy our Lusts and Appetites, our Pride and vain Glory. We ask Counsel of our Fears and Desires, our Pleasure and Delights, and then 'tis no wonder that we are answer'd, That there is not enough. We take false Measures in our Allowances; and our Misery and Folly is, that we cannot be satisfied without much more than we really need. We consult either Covetousness or Prodigality in stating our Wants, which are Counsellors both clamorous and insatiable. Our Stables and Tables are commonly too large for our Houses; and our Houses for our Estates; and all of 'em not large enough for our Minds; and when we have obtain'd one Accomplishment, we presently want another; and our Wants increase the more they are repaired, and still as one thing is done another starts up and pleads to be rectified: And thus poor (or rather noble) Mortals are amus'd and abus'd all their Life long; flat-

tered with Expectations, and deceived by Fruition, and all this to keep off the Complaints of Piety and Charity, and hinder themselves of Happiness ! And besides our selves (which as things are managed take up our whole time) there be Sons and Daughters, Nephews and Nieces, Grand-Children, and (sometimes) a numerous Posterity to be provided for, that they (too) may live in Affluence and Vanity, when we have acted our Parts on the Stage, and are gone off. Why if all this, and whatsoever Fancy or Luxury can propose, be first done before you can bethink your self of doing any thing upon the Score of Vertue and Religion, the Wealth of *Cræsus* wou'd be insufficient, and the Age of *Methusalem* too short for you. Pride and Vanity are Vices both chargeable and importunate ! But if we wou'd but once bound our Desires, and limit our Wishes ; if we wou'd but pare off our Excrescencies, and
learn

learn to deny our selves some things which we must, and other things which we ought to want here, we then might find something to spare for other Uses than what serves our selves. Let our unreasonable Gaiety and Ornaments be less studied, and vain Expences at Gaming, Riot, and Luxury be saved, and what is laid up as useless be produc'd, and there wou'd be a Stock sufficient for the Exercise of Charity. God will be contented with that which we sacrifice to our Lusts and Appetites. Deal ingenuously with him, and let not the deceitful Heart cheat him of that, and perhaps it will be enough. This may serve to baffle this Pretence, which might be sufficiently answer'd by saying only this; As Self-preservation is necessary, so are Works of Piety and Charity; and if the Soul is more excellent than the Body, and the Life to come more to be valued than that which is present; if Eternity is to be preferr'd before

Time, and a never-ending Reign in the Regions of Light and Bliss be more desirable than this short and uncertain abode in a Vale of Darkness and Sorrows; then without Controversie, the Duties of Piety and Charity are more necessary even than Self-preservation: For this prolongs a miserable Life, but Charity and Piety ensures a Happiness without mixture of Alloy or fear of Change. And therefore tell me no more that you have not enough. You may (nay you must) find sufficiency for all three. Nor is this directed only to the Nobility and Gentry, to the Great, Rich, and Fortunate, but to all; for Charity is in every Man's Power more or less, and the meanest may find opportunities to exercise it. Even the poorest may meet Offices in which he may be serviceable to the richest, as the Mouse (in the Fable) was to the Lion.

2. But it will be further objected; That the Law hath plentifully provided for the Poor; that they are ready to be our Masters, having a sufficient Part of our Estates settled upon them; and that upon Complaint they may have possession of what is their due without delay or charge; so that no Men need to want but such as are idle, and that 'tis even a Sin to relieve these. And further, That it is very difficult to give any Charity but what will ease the Rich, and that they (not the Poor) will have the Benefit of it. That Gifts are commonly abused; that the Intentions of the Donor are soon perverted, and that such Donations are usually an Injury to the Publick. And that finally, the Object of Charity being taken away, the Duty ceaseth. To all which I answer in their order.

S. X.
Obj. 2. *The
Laws Pro-
vision for
the Poor
answer'd.*

1. For the hardness of our Hearts these Laws were made, and it is no great Commendation to us that

there was a necessity for them. It shews at least that this is the *Iron Age*, wherein all the Bonds of Religion were broken, and Heaven and Hell laid aside ; so that our *Legislators* were forc'd to make use of the more powerful Secular Penalties to prevent the miserable perishing in our Streets.

2. But, *Secondly*, This Objection stands upon a false Supposition, that only the old and decrepit, and such as come within the compass of the Law, are Objects of Charity ; and whereas there be as many (or more) that receive no Collection, as such then those that do ? There are many poor laborious House-keepers, that hunger and thirst in secret, and are ashamed to make their Wants known, and yet help to maintain those that want less than themselves : These may well exercise our Consideration and Mercy. Our Saviour's Prediction has been hitherto verified, and we have (and ever shall have) those with us whose
Wants

Wants will keep alive the Fire of Charity, besides those that the Laws have provided for. There be several occasional Acts of Mercy that meet us every Day; such are the Relief of the distressed, the Comfort of the afflicted, the Vindication of those that are wronged and slandered, the strengthening of the weak Hands, and the confirming the feeble Knees. Besides those of durable Effects, such are, the erection, endowing, or augmenting of Habitations for poor Widows and the Fatherless; a Virtue contrary to the *Pharisaick* way of devouring them. The Education of Youth, and placing out of poor Children unto fit Trades and Callings. Children are the presumptive Supports of the Commonwealth when we are gone: And therefore to take Care of the forming their Manners, and the mending and perfecting of their Natures, is an inestimable Good to Posterity, and a probable Way of bringing

ing many Souls to Heaven. And, that I may not mention any more, look but upon the many Charities in *London* and elsewhere, and you'll find more ways to exercise this Christian Vertue than I fear will be used.

And here I cannot chuse but remember, and at the same time congratulate Mankind for all the *Nurseries* of Learning and Religion, and especially for the glorious Foundations in the two Universities of our Land, founded and augmented by *Men and Women famous in their Generations*. For, if we consider their lofty Buildings, regular Walks, pleasant Gardens ; their Chappels, Halls, and Libraries ; the Gravity and Learning of their Superiors, and the Civility and Obedience of the Inferiors, and (in a word) the Decency and Symmetrical Proportion of their Edifices, or Vertues of those that now are so happy as to inhabit them, we must say, That hardly all the World can equal
the

the one, and all Ages the other. Here Pleasure and Profit, Wit and Ingenuity, all the Graces, and all the Muses have their peaceful and innocent Habitation. And tho' some (overcloy'd with the best things) leave these Seats for a noisive World; yet none did ever so, but (as he had cause enough) repented him of it afterwards. Wonder not that I mention these amongst the Instances of Charity. So they are, and so they were at first intended; and not (without offence be it spoken) for those that are Rich, Great, and have sufficient Estates to maintain their Relations there, (and who yet basely covet and procure the Founders Charity) but for the meaner sort; such I mean, to whom Nature hath been liberal in the Gifts of the Mind, but scanty in those of Fortune; That these as well as others might find means to emerge out of their obscurities, and grow up into Greatness; that they might exercise and im-

improve their Talents to the Glory of God, the Honour of his Church, and the Good of the Commonwealth. All these were the Effects of a pious Charity, or a charitable Piety; or, rather, of Piety and Charity united; and, if no where else, yet there you may find opportunities of adding to both. But this more naturally falls under the Third End; of which hereafter. And therefore to return.

Thirdly, 'Tis not the Poor alone, but every Man that may be the occasional Object of Liberality. The wounded *Jew* was not poor before he was robbed, otherwise he might have pass'd on safely; and the *Samaritan* that assisted him in his Extremity might have been in the same Condition himself: *Time and Chance happens to every Man*, and none are free from the Misfortunes of this unconstant World. 'Tis our Duty to be in a readiness to assist the afflicted, and God only knows whose turn shall be next so.
Those

Those into whose Minds God hath put good Desires, shall have some opportunities to bring the same to good Effect. We cannot be without Objects of Charity, if we have sincere Intentions to it.

3. Lastly, it is said, That if Liberality must have a share of our Estates, over and above what the Law obliges us to, it shall yet have little enough. For God nor Man hath defin'd the *Quota* of this redundant Charity. I may give what I please, and where. And I know my own Wants, and do not those of others, and therefore I think it best to administer to mine own Necessities, (which ought to be first serv'd) and then to those of others (if I have ought to spare) and not otherwise: For if God hath not appointed what Part of my Estate I shou'd bestow upon Works of Charity, then 'tis left to my self; and if so, *Self* must be first satisfied, and then there will be
but

S. XI.
Obj. 3.
That God hath not defin'd the Quota of Charity, answer'd.

but little left : So that this is the way to constitute a partial Judge, who will shrink up the Portion of Charity to a very small quantity. To which I answer :

I. 'Tis confessed, That neither the particular Modes, nor the proportion of doing Good, are (or indeed can be) defin'd, prescrib'd, and enforc'd under a Penalty ; because they depend upon future Contingencies, and God deals with Man as with an ingenuous Creature. He loves a free-will Offering, and therefore has left us a Latitude. He has not set the Bounds and Limits, because we might advance it according as we find opportunity. But then if any Man from thence takes occasion to shrink it up to that minuteness that it is next to nothing ; let him know, that he doth but cheat himself of his Reward, as well as God and his Neighbour of their Due. For the general Rules of loving (*viz.* effectively, and to all the purposes of Good)

Good) our Neighbour as our selves, will oblige us to imploy a proportional Part of our Estates in that Duty. The Rule of doing Good to all Men will oblige us to act as far as we are able ; and how far that is, God knows better than we do our selves, nor can we think to deceive him. He sees the true extents of Self-preservation, and what that doth require, what we may spare, together with the Thoughts of our Hearts and the Sincerity or Hypocrisie of our Intentions, and will reward us accordingly.

2. Tho' God hath not defin'd what Proportion he expects for the Uses of Piety and Charity, yet we may well take an estimate of that by what he appointed to the *Jews*, his old People ; for the hardness of whose Hearts he thought it best to prescribe particulars. And that was, every third Years second Tythe, which was the thirtieth Part yearly ; *The gleanings, the restoring of the pledge, and borrowing with-*
out

out use, &c. This was the settled Proportion of Charity, and it was a *Jews* Righteousness, (*Dent.* 24. 13.) That Duty which he was bound to do in Righteousness or Justice; and without the doing of which he cou'd not be accounted a just or righteous Person. For this was the Poores due, which they might demand by Law, and which it was Injustice to deny them. But besides this, there was a higher Degree of Charity; which was, to assist them on all Occasions, and doing all manner of acts of Kindness to them over and above what the Law prescrib'd. And this was the natural Effects of loving their Neighbours as their selves. The assisting and providing for a wounded Man on the Way, as the *Samaritan* did for the *Jew* he found betwixt *Jerusalem* and *Jericho*, *Luke* 10. The extraordinary and occasional Acts of Pity were called Mercy or Goodness, and the Man that us'd them was call'd a good Man.

Man. Thus a righteous Man and a good Man seem'd to be distinguish'd. The latter of more desert than the former. *Scarcely for a righteous Man* (one that is just and gives every Man his legal due and no more) *will one die; tho' peradventure for a good Man* (the charitable Person, who obliges Mankind by all manner of extraordinary Kindness) *some would even dare to die.* Possibly there may be found some Person that out of Gratitude, and the desire of continuing such a common Blessing to Mankind, would lay down his Life for to redeem his. Thus in *Micah 6. 8.* God requires us first (as the lowest Duty) *to do justly*; and then, secondly, (as a higher Perfection) *to love Mercy*; and then, thirdly, (as the highest) *to walk humbly with our God.* And *Nebuchadnezzar* is exhorted by *Daniel* *to break off his Sins* (of Justice, Pride, &c.) *by righteousness*, (by doing justly, and making restitution, &c.) *and his iniquities*, (of Cru-

E

elty

elty and Tyranny) by showing Mercy to the Poor, &c. This being set last, as a higher Perfection than the first. Finally, where we read ἐλεη-

Matth. 6. 1.

μυσωὶν, Alms, in our Saviour's Sermon on the Mount, some ancient Copies have it δικαιοσυνήν, Righteousness. And so the Vulgar Latin at this Day reads it; *Attendite ne iustitiam vestram faciatis coram hominibus*; See that ye do not your Justice or Righteousness before Men. So that a Jewish Righteousness (which was the paying of the settled Maintenance to the Poor) was, as to Degrees descending, limited; below which they might not sink: But the Jewish Mercy or Charity exceeded that, and was not limited as to Degrees ascending. It was something above Righteousness, and exceeding it; but how much, was left to Zeal joyn'd with Prudence to determine. Now all this is only to give Light to the Place of our Saviour, *Matth. 5. 20. Except your righteousness exceed the righte-*

Necessity of Ancient Charity.

51

righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of God. Which thus understood teaches us, That Christ expects, that we shou'd at least excell the *Scribes and Pharisees* in our Liberality to the Poor, and that our Works of Mercy ought to exceed theirs ; that God expects a higher *Quota* from the Christian than he did from the *Jew*, in proportion to the greater Grace and Encouragements that he hath received under the Gospel. This being laid down for a Principle, the rest is left to every Man's Circumstances, and to the Rules of Prudence, only with the Apostle's Caution, *2 Cor. 9. 6. He that soweth sparingly shall reap sparingly.*

And now having, I think, fully ^{S. XII.} silenced these importunate Prejudices, give me leave (Sir) out of ^{The Summ} the Premises to conclude our ^{of this Du-} Duty to be this ; That all Men watch ^{ty of Cha-} all opportunities of mutual Affi-

stance and Kindness, but the Rich especially, as having more Convenience and Power to do Good, and from whom God will without doubt expect an Account accordingly. Spend not therefore all upon your Self and Attendants, nor let your Follies and Appetites engross all. Charge your self every Year with some publick or private Good, more or less according to your Ability, and when the Year is ended, be able to give God and your own Conscience an Account of it. Put not off Charity till your death, and then think it enough if your Executors give something at your Funeral; which usually turns to little Account. 'Tis a sign of an earthly and sensual Mind to part with nothing while you are able to keep it; and 'tis no Thanks to give what we can keep no longer. While we live our Charity cannot be perverted, but when we are gone it may. Tho', by the way, it is no loss to us, for God rewards according
ing

ing to our good Intentions, not according to the Effects they may accidentally produce; and 'tis not the Iniquity of Mankind in abusing Gifts of Piety, that shall rob the Donor of his Crown. Let us do Good, and trust God with the Issue. This I note here, having forgot to answer the latter part of the second Objection in its place*. But * *Pag. 39.* altho' I wou'd have every Man's Charity begin in his life-time, yet I wou'd not have it end with it. The more durable it is, the more glorious and beneficial; it the longer preserves the Fame of the Founder, and is an increase of his Happiness, by how much his Gift continues to do Good to Mankind. It gathers Strength and Vertue by its Age. It is the best Tomb and Epitaph, and therefore, *Conde tibi tumulum, nec fide heredis amori*, &c. Build up your Pillar your self, and see (if possible) your Work finished; for there is no Work, nor Device, nor Wisdom in

the Grave, whither we are all posting.

§. XIII.
*The Encouragements
to Charity.*

Having said thus much in settling the Duty I plead for, and directing it, there remains that I should speak of the Encouragements we have to it, of which I have made (Sir) my self your Debtor: And, among the many that may offer themselves to your view, let these Three have a particular Consideration.

**I. God designs Works
of Charity
when he
gives Estates.**

I. Then 'tis very probable that God Almighty designed this End when he fitted you for the management of an Estate, and gave you an Estate to manage. Some End he had in joyning you together, (and may it be long before this Tye is dissolved) and that was Good. This Good must be either the preservation of your Self and Dependants in particular, or the well-being of your Fellow-Mortals also. The first is a good thing, but the second added to it makes it more

ex-

excellent. And God, without all doubt, aim'd at that End which was most Noble : And that this Second is such, will appear if you consider that the exercise of Liberality is the exercise of many divine and precious Graces together, in one and the same Act. *First,* 'Tis an Act of self-denial, in which I take away something from my self to give to another : For Nature wou'd engross all to it self if it cou'd receive it ; and has an Appetite to all the good Things we possess, tho' we are convinc'd we cannot use them. He that parts then with some good Thing to his Neighbour denies himself the same ; and, consequently, acts upon a higher Principle than that of Nature. *Secondly,* 'Tis a present submission to the Will of God that has commanded me so to do, and consequently, a preference of his Will to my own. *Thirdly,* 'Tis an Act of Faith and Trust in him, that he is able to preserve me without this

That Charity is a Complication of many excellent Graces.

I part with, or to provide it for me when I want it. *Fourthly*, 'Tis an Earnest, That I shall part with all, if he commands it, as willingly as I do this for his sake. *Fifthly*, 'Tis a free-will Offering to the Poor for his sake, and an acknowledgment that I receive all from him. *Sixthly*, And lastly, 'Tis an Antidote to that Depraver of the Mind and Body both, that unreasonable, poor, slavish, and distrustful Root of all Evil, Covetousness. And now consider and judge (Sir) how vast a difference there is betwixt Charity to your self and to others, Self-preservation and doing Good to other Men. The first is from Nature, the second from Grace. That's Self-love, this is the Effect of the love of God. That complies with the Root (and consequently Branches) of all Evil, this opposes it. That may be the Act of the greatest Epicure and wickedest Man in the World; this (if conscientiously perform'd for God's sake) must be that

that of a Child of God. And finally, That is rewarded by the present enjoyments of this Life only, (which God knows are very few and inconsiderable) but this brings forth some present Fruit, and that not to be despised, (as I shall presently observe) and after tends to a joyful Eternity. Besides, Self-preservation may be attain'd with Necessaries only, and best by them. Superfluities usually tend to the subversion of Nature. And God wou'd never have bestowed these upon you for the End, for which they are neither adapted themselves, neither are either useful or used. They are more than is necessary to you, but others want them, and therefore they were given for their Use, and not for your own. I mean, for the exercise of Charity and other good Graces that God delights to see us perform; *With such Sacrifices God is well pleased.* From all which it is evident, That Works of Charity and Mercy are one End why God has

has bestowed his Largeſs upon Mankind: *And he that is wiſe will conſider theſe things, and underſtand the loving kindneſs of the Lord.* Now if this was one of God's Ends, (as it needs muſt be) you rob God of his due, when you deny Charity hers; you live beſide the End to which Providence hath directed you; you miſemploy your Eſtate, and will be call'd to an Account for the contempt of God, and miſuſing his Creatures: So that as good Works are your End, they are your Intereſt.

§. XIV.
That Charity doth not impoveriſh us, but tends to increaſe.

2. A ſecond Encouragement is this, That Works of Charity is your temporal Advantage. And here I ſhall endeavour to advance a Notion in contradiction to the uſual Complaints of Covetouſneſs, That Charity is ſo far from impoveriſhing us, that it tends to the bleſſing of God and the increaſe of our Eſtates. If this cou'd be but believ'd, it wou'd gratifie the Covetous and
Am-

Ambitious at once; and stop the Mouth of a considerable Objection (which I have not before mentioned) as well as settle an important Truth: Which I shall endeavour to do by Arguments drawn from Scripture, Reason, and Experience.

From Scripture I have this to say; *That prov'd*
That what God hath promised must *by, first,*
be performed, if our Ignorance or *Holy Scri-*
Infidelity doth not hinder it. But *pture.*
there is nothing plainer than a Promise of a full retribution (and that with advantage) of those Temporals we lay out upon the Account of Charity; and that not only in the next but in this Life. Thus Solomon; *The liberal Soul shall be made fat: and he that watereth, shall be watered himself,* Prov. 11. 25. agreeable to what he affirms in other places: *He that giveth to the Poor shall not lack,* Prov. 28. 27. And, *He that giveth to the poor, lendeth to the Lord; and that which he hath given, will he repay him again,* Ch. 19. 17.
Fane-

Fænerator Deo, (saith the Vulgar) he putteth his Money to use to the Lord; & *vicissitudinem suam reddet ei*, he will restore him his turn or share. Thus *David* his Father; *Blessed is he that considereth the poor and needy: the Lord will deliver him in the time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth,* Psal. 41. 1, 2, &c. St. Paul compares Alms-deeds to Seed sown; and God's returns, to the Harvest; and promises thereupon, that *he that sows bountifully shall reap bountifully,* 2 Cor. 9. 6. The Original and Vulgar hath it, *He that soweth in blessings, shall reap of blessings*, meaning temporal Blessings. And tho' some of these Promises may be interpreted of the Life to come, (which yet makes the Encouragement the more considerable) yet others must be applied to this Life. But why should we doubt this Truth, and what better Security can we have than our Saviour's Promise? *Luke*
6. 38.

6. 38. Give, and it shall be given you; good measure, shaken down, and running over, shall men give into your bosoms: for with the same measure you meet withal, it shall be measured to you again.

From Reason. And if, after such ^{2dly, By Reason.} plain and pregnant Places of Scripture, it were proper for a Christian to consult this more fallible Oracle, when the Matter is concluded by that which is infallible, we might receive further satisfaction from Arguments drawn from God's Veracity, Justice, and Goodness; all which seem to be engag'd to make the charitable Man a present as well as future Recompence: And that so much the more for Encouragement and Examples sake. For, it is the most probable way to engage the Divine Benediction upon all we have. And altho' Men may be either forgetful or unjust, yet God cannot be untrue to his Word, when he hath promised that the Righteous shall be recompenced
on

on Earth ; or so unrighteous, as to neglect our work and labour of love, which we have shewed to his Name, in the ministring to the Saints, Heb. 6. 10.

3dly, By
Experi-
ence.

From Experience. *David* long since professed, that in all the Observation of his Life, he never saw the righteous forsaken, or his seed begging, Psal. 37. 25. *That the righteous is ever merciful, and lendeth ; and thereupon his seed is blessed.* And it is noted as an Aphorism by Solomon, *That a good Man leaveth an Inheritance to his Childrens Children.* And even in these dark Times of Sin and Ignorance, I shall challenge Mankind to shew me one Instance, that ever prudent Charity made any Man poor ; (and 'tis no longer Charity than 'tis Prudent and Religious ; nor can I think him Prudent or Religious, that neglects his Family and foolishly gives all away, for I have and ever shall allow Self-preservation the first share.) Indeed,

deed, other things may reduce the liberal Person to Poverty, as Idleness, Suretiship, and other wastful Crimes, that may possibly outweigh his Charity, and make Poverty necessary for him ; but for Charity alone, it must be followed with the Favours of Heaven, and the grateful Acknowledgments and Retributions of Earth. And this is sufficient to silence the usual Fears of Covetousness, and beget in the liberal Breast a lively Hope of present, as well as future Recompences. For, who can desire a more beneficial Bank than God's ? Or, why may we not venture, when we have God's Promises, his Veracity, Justice, and Goodness ; yea, and our own Experience, that we shall have a fortunate Lot ?

But you (*Sir*) and those of your Character, with whom I presume to deal in this Paper, are above Avarice, and its Fears and Jealousies. Honour moves you more, and therefore

s. xv.

fore let me use that as a Third Motive to Charity: I mean,

3. *Charity
a generous
and honour-
able Ver-
tue.*

Thirdly, The honourableness of that Action. I know very well how much the World generally is mistaken in the Notion of Honour; as tho' 'twas to be only found in Wars, Ruines, Murthers, Desolation; in sacking, burning, and destroying Cities, and Countries; and, finally, in doing all the Mischiefs one to another, that Revenge can invent, or Pride and Cruelty execute. But these are false Notions, that make Men Tyrants instead of Hero's, and feared and hated instead of honoured. True Greatness of Mind consists in dispensing Benefits to Mankind; in giving and forgiving; *in loosing the Bonds of wickedness, and the heavy Burthens, and letting the oppressed go free; in dealing our Bread to the hungry, and bringing the Poor that are cast out into our Houses; in covering the naked, and not hiding our selves from our own Flesh.* For then our *Light shall*

shall break forth, as the morning out of the bosom of obscurity, and our Darknes become as the Noon-day. Our Righteousness shall go before us, and the Glory of the Lord shall be our Rere-ward. A generous Nature will rather enliven with genial Heat, than burn and destroy. God hath produced this beautiful World, and by his wonderful Providence hitherto hath preserv'd it. 'Tis the Devil that wou'd first disorder and then destroy it, and has therefore the Name of *Abaddon* and *Apollyon*. Charity comes from God, and all the Actions it produceth are Divine and God-like. 'Tis a great and generous Grace, and what is common to us with the Deity. We cannot reach the Power of his Creation; but we may in some measure the Goodness of his Preservation. An Action so full of Honour, and so deserving it, that our blessed Lord, when he was to refine and sublimite it in his Sermon from the Mount, gave us no new Rules about

F

bout it, but only a Caution not to be too proud of it. And tho' it wou'd injure the radical and self-denying Graces to make Glory the chief End of Charity, yet I know not why I may not use it among others as an Encouragement to it, for it naturally follows it. *For his Horn (to use the Hebrew Phrase) shall be exalted with honour, and his Righteousness endureth for ever.*

§. XVI.
That Charity is rewarded with Heaven, as well as Earth.

4. *Lastly*, That I may mention no more: It is the part of every wise Man to consult his future Good, and take care for a well-being when he is turn'd out of this his present Stewardship. Our Lord from the wicked Policy of the unjust Steward in the Gospel, deduces a Lesson both of Piety and Polity; *And, I say unto you, make you friends of the Mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations.* Which I shall need but to render plain by this Paraphrase:
Whereas

Whereas by the abuse of Riches Men usually render them Snares of the Devil, and Fuel to heat their Hell seven times hotter ; learn ye from me the divine Chimistry, to extract Good out of Evil, and Spiritual Advantages out of that which accidentally ruins so many. Use your Riches in Works of Piety and Charity ; by which means you may make you Friends in the Court of Heaven, (as well as on Earth) that when ye fail and die, and so must leave this World, those Friends that ye have made there, may cause you to be received into everlasting Habitations. By these Friends I mean good Works ; which, by the Mercies of God, and his gracious Acceptance, are crowned with an eternal Reward, far above their intrinsick value. And this is (I conceive) the true import of the Words, and free from the affrightful Doctrines of Merit, whether of Condignity or Congruity. And we may in all Humility

F 2

have

have respect to the recompence of the Reward. For our Lord to this purpose describes the Circumstances of the last Judgment, *Matth. 25.* as tho' he wou'd encourage Men to Works of Charity when he tells us, That the Pious should have their Heaven and the Kingdom prepared for them, from the beginning of the World, for or in consideration of their Works of Mercy, *viz.* For feeding, cloathing, and visiting Christ's poor Members; and the Cursed their sentence of Condemnation for their neglecting of them. And if there be (as we are sure there are) Degrees of Glory, and they may be increased every Day to the World's end, then judge to what an immense Summ the merciful Man's Stock of Glory may amount to by the consummation of all Things; while his Acts of prudent Charity every Year bring many Souls to Heaven, whose good Deeds and Reward must in all Equity redound to him that was the

occasion of 'em. And such must be the happy Condition of the Founders and Benefactors of Colleges, Halls, Hospitals, and other religious and charitable Foundations, whose Reward shall not only continue, but be increased daily, in proportion to the Good it doth and shall do daily, till the consummation of all Things.

And here give me leave to ob-
serve to you, the difference betwixt
Self-serving on the one Hand, and
Liberality and Charity on the o-
ther, and desire you to consider the
different Methods of Distribution,
and the different Deserts and Re-
wards; by which you may judge
which is the more prudent way,
of Disposal in our lives-time, or Set-
tlement at our death. And for
once let us suppose, That every
rich Man has a Son to be Heir of
his Estate and Fortunes; yet even
in that Case there is this to be
said,

§. XVII.
*The Con-
clusion ;
shewing the
difference
betwixt the
Desert and
Reward of
the ordina-
ry and cha-
ritable Di-
sposals.*

That of the
Ordinary
consider'd.

1. We think our selves happy when we can beget our like, and transmit our Nature to another, and so preserve it from the common fate of Mortality. And yet, indeed, it is no more ours when we die than anothers; for then all Relations cease, and Kindred is at an end. And even while we live here (considering the constant Flux of Matter) there's very little of us in our Children, unless the Soul also could be prov'd to be *ex traduce*. However, we call them ours, we give them an Original and Nature by Nutrition and Increase: But then we communicate to them our evil and corrupt Nature and Disposition, and (commonly) our Customs and Habits. If there be any Imperfection it is usually propagated, and we may view our sinful selves in them: An Object of Grief more than Joy. And so much the more, when by the want of Education, or a depraved one, when by Fondness and Lenity we make him

him twofold more the Child of Wrath than our selves. But if we cou'd be secure of his happy and prosperous Life, in respect of all his Capacities, yet this likewise must be taken into Consideration, That Families as well as single Men have their period; and two or three Generations usually put an end to our Place and Name; and then where's the effect of all our Cares, Projects, Designs, Joys, and Grievs, when Strangers shall inherit our Labours? Well, but what's the present or future Reward for all our Cares and Troubles, in providing Estates for our Heirs, or Heirs for our Estates? Verily, nothing at all. We have here but our Labour for our Pains, and the thin aery Pleasure of thinking we shall leave an Estate to our Children; or, rather, to we know not whom: Sometimes we have the mortification to foresee that all shall be spent and wasted in a short time; as 'tis said of an eminent Person in a former

Reign to have made this sorrowful Bequest; *Scelera omnia Edoardo Primogenito meo dissipanda (neque unquam melius speravi) religo, &c.* And, if Souls departed have any Account of the Affairs of their Successors here on Earth, it must be most commonly a very sorrowful one; but, if they have none at all, it will not concern us who they are, and what they do. Thus for our present, and then for our future Reward, we can expect nothing. For this is the Effect only of self-love, to support our selves first, and then our second selves, our Heirs, and Assigns when we can hold it no longer; and so do the *Heathens*; and then what Reward can we expect more than they? Or, rather, what Punishment may we not expect above them, who have a greater Light, Promises, and Encouragements, and yet manage our earthly Talent mostly worse than they? And this is, in short, the Account of our
or-

ordinary Disposals of the Goods of Fortune, (as they are commonly called) and Deserts and Rewards consequent thereunto.

2. Let us now, in the second §. XVIII.
place, consider those of the Chari- *That of the*
ble Person; and, for Instance sake, *Charitable*
that of the Founder of a College *Persons,*
or School in particular. He cannot *&c.*
be suppos'd to be Childless, but
has a numerous Family, and that
selected out of the best Wits and
Humours in the Nation, and the
greatest Persons are glad to part
with the most ingenious of their
Sons to become his, and serve un-
der his Rules. He prescribes Laws,
which they willingly bind them-
selves by Oath to observe, with a
greater Reverence and Care than
the Commands of their natural Pa-
rents; and they leave their Fathers
and Mothers to become his Chil-
dren. Their continual Practice is
that of Vertue, Learning, and Re-
ligion: And thus the worst Na-
tures

tures are rectified, and the best improv'd, and all are mended, And when this Work is perfected, some go out into the World and are fitted to serve God in his Church, the King, and their Country; and others succeed in their Places and Advantages: So that his Family is a Seminary of Religion and Learning; and there is a succession of it as long as the Sun and Moon endureth. And when these have finished their Courses, and the end of all Things is come, he may present himself and them to his Maker, with the Words of the Prophet; *Behold, Lord, I and the Children that thou hast given me.*

- §. XIX. In Summ: Charity hath the preference of any other Disposall of Estate; and that in these Three Respects following: *First*, The Charitable Person doth Good to others, and not to his own Family only, (and I wou'd not be so understood, as if I pleaded for the neglect

neglect of them) but the Good of others also ; and therefore his Work is more Heroick , Diffusive , and remov'd from private Good , and so is more excellent. And he may say out of the Mouth of Wisdom ; *Behold, I have not laboured for my self only , but for all them that seek Wisdom.* Ecclus. 24. 34. Secondly, He doth the best Good, not only in supporting the Bodies, but dressing up the Souls, and cultivating of the Minds of Men for Religion and Vertue. And so the End of his Endeavours is the acquisition of the greatest present and future Happiness of Mind and Body here on Earth, and afterwards in Heaven. Thirdly , Others Labours cease and rest, (as well as they from their Labours) but his continue, increase, and produce new Advantages daily ; and so will continue to do till the end of the World, unless the Supreme Providence suffers them to be invaded and diverted. And even in that Case the Pious Donor may

may reasonably expect from the just God Rewards in proportion to the presumptive Effects of his Work, and the Intention of the Benefactor. So that let things happen how they will, he cannot miss of his Reward. If his Charity remains, his Reward increaseth with its Fruits; but, if it be obstructed by Fraud or Violence, yet it will be remunerated according to the uprightness of his Intention.

§. xx.

In a word: Every Action of Charity we do here is recorded above, and hath its Reward apportion'd there, even to Interest upon Interest, and all the possible Degrees of Improvement; which the Divine Pre-science can easily foresee, and will adjust according to the Measures of his Mercies. And this Reward is as far above the inherent Worth of the Work as Heaven is above the Earth, or the Regions of Bliss above this Vale of Tears. Whatsoever we do for our selves, or our Relations,

tions, we leave behind us, as Duties we owe to Nature, for which she pays us here. But what we do for God, and his Servants for his sake, follow us into the state of the dead, and into the Tribunal of our Judge, and plead for us; where they cannot but have a benign Audience, from him *who is the Father of the Fatherless, and who pleads the Cause of Orphans and Widows; even God in his Holy Habitation.* And with this I will conclude the second Head of this Discourse, and prepare to speak of the Third in that which follows.

1428

T

A N
E S S A Y
T O
Revive the Necessity
O F
Ancient Piety.

Honoured SIR,

THE Subject of this Second Address, is the Third End for which it pleases the Divine Bounty to entrust us with an Earthly Portion; and that is the Promotion of the Honour of God, and the making his Perfections, and particularly his Goodness known to

§. I.
*Why the
Author
treats of
Works of
Piety in the
last place.*

to Mankind, that they may with us be induc'd to render him the Honour due to his Name, and the Tribute of Praise and Thanksgiving. And this by the order of Nature and Reason ought to have claimed the first Place in these Discourses; as his Dues were to be first offer'd up, and separated amongst his own People, before they were to make use of the remainder. Besides, this is the End of the Enjoyment of our own Part, and the End of our Distribution to others; of Self-preservation and Charity, both ought to aim at his Glory, and therefore it ought first to be treated of. But in this ungrateful Age, in which we take (like the Beast of the Field) what is bestowed upon us, without ever looking up to Heaven and acknowledging the Hand that distributes it; in this prophane Age, in which our Pleasures and Profits are only considered, and God's Honour not at all, or not often; in this bigotted,
and

and yet irreligious Age, in which 'tis thought Superstition and *Priest-Craft*, to plead for any thing towards the continuance of God's Service, (because they are to be his Receivers) wherein such Doctrines as these are quite out-dated, and strange to our Ears, and Men think their Estates not concern'd at all to maintain the Worship of God: In an Age wherein 'tis thought that Church-men have too much still, and a covetous Eye is cast upon the *large Revenues of Bishops, Deans and Chapters*; wherein all chargeable Worship is thought needless, and so many inspir'd Ignorants set up for Ministers, and tender a cheap Worship, or such as will cost nothing: I say, in such an Age as this is, I must be content that God's Cause shou'd come on last, and that he have the least share in our Estates rather than none at all. And yet tho' it comes last, yet it shall not be least treated of, but be the Subject of the following Papers; in

G

which

which I shall endeavour to maintain this Assertion.

- S. II. *That every Man is bound, to the utmost of his Power, to promote the Honour of his Master, and maintain his Service, and (for the sake of that, and to that purpose) those that are to officiate in the same, and that with his Estate and Fortunes. And, that he that is able to do it (which is the Case of most Men more or less) and doth it not, mis-employs his Talent, answers not the End for which it was committed to his Charge, and must give an Account of that Neglect at the last Day.*

That this Truth may appear, I must first define what I mean by the Object of our Piety, the Glory of God, and then distinguish concerning the Ways of promoting of it.

What is meant by the Glory of God, or Divine Worship.

The Glory and Honour of God, or Divine Worship, is the humble and reverential Agnition of his Being, and of all his Glorious Attributes;

butes ; his Supremacy, Power, Goodness, and other infinite Perfections : And the Acknowledgment that we are his Creatures, depend upon him for Life and Motion, and receive all the good things necessary thereunto at his Bounty ; which is the subject-matter of our Prayers and Praises.

The act of exhibiting those Acknowledgments, is either mediate, or immediate. *How this is exhibited.*

We glorifie God mediately, when we do any thing that naturally tends to these Acknowledgments. Thus the doing of every good Work is for his Glory, because it may and doth naturally tend to set it forth. Thus all the Works of Nature and Art, the Knowledge of the great System of the World, and Natural Philosophy teach his Praises. Thus all Moral Works of Vertue (as Equity, or Justice, Comity, Urbanity, Liberality, Fortitude, Temperance, and such like) tend to his Glory in their exercise. *1. Mediate: By mediate, at that tends to his Honour. As Moral and Natural Philosophy.*

ercise for the Good of Mankind, and in the Subject where they are found, because of his planting there. Even Polity (the well-institution of Kingdoms, and Reciprocal Duties of Governors and Subjects) leads us to the Providential Care of God for our Good, and consequently to his Praises. In a word, whatsoever doth naturally incline us to think upon God, and reflect upon his Power or Goodness, is a mediate Act of glorifying him. And thus the *Psalmist*, having considered the several Acts of Providence over the several sorts of Men in the varieties of their Lives, reflects very naturally upon his Goodness, and thence takes occasion to exhort Men to praise him ; *O that men wou'd therefore praise the Lord for his Goodness, and for his wonderful Works to the Children of Men.*

Pfal. 107.

And, as natural and moral Philosophy tend in their consequences and mediately to the Divine Service which we owe our Maker,
so

so do all Foundations, Societies, and Seminaries of Learning and Religion, design'd for the same uses. And here I cannot but remember, and at the same time celebrate those Nurseries of every thing that is Good and Commendable, *The two flourishing Universities of our Land,* and that with all Thankfulness to God, and Acknowledgments of the Munificence of the Founders and Benefactors of each Society, that compose those August and Illustrious Bodies: That God was pleased to incline the Hearts of those good Men to employ their Riches to such Advantages of Religion, and preserve such Foundations to the Good of Mankind, amongst the Dissolutions of so many pretended Houses of Religion in these three Kingdoms. Places founded at first, without all question, with sincere Intentions of extraordinary Piety and Devotion, but degenerated in latter Times into Idleness, Gluttony, and all manner of Sensuality,

The Founders of Schools of Learning, and the Universities, how they tend to the advancing Divine Service, &c.

and so from Houses of Prayer becoming Dens of Thieves. In the desolution of these, those remained untouched, (nay, augmented and established) because free from their Crimes; and may they continue and flourish whilst this Machine of Heaven and Earth continues, and not determine but in its Desolution.

How naturally, and how much these tend to the Service of God, is obvious to every one that considers, That the End of their Erection, and the daily exercise of their Members, is, *First*, To smoothe over the Asperities, mend the Deformities, and finish the Imperfections of humane Nature; to introduce Civility and Urbanity, Bowels of Mercies, humbleness of Mind, Meekness, Long-suffering, Forbearance, and Forgiveness, and, indeed, an universal Charity. These Graces are requir'd in Christians by the great Apostle of the *Gentiles*, and are introduc'd by the University-Education;

tion; which softens our harsh Natures, and melts them down into a Temper to receive such Impressions. And, besides, by the continual practice of Vertue, and sweetness of Conversation, and by the Admonitions and Examples of their Superiors, the Inclinations to our native Vices are weakned and destroyed, and contrary Dispositions and Habits super-induc'd, necessary all the remaining parts of our lives to our Politick, as well as Religious, Capacities. *Secondly*, Their Exercise is the Improvement of their rational Faculties, whereby we differ from the Beasts, and this helps them not only for Discourse and Conversation, but for the discovery of Truth and Falshood when it is drest up in its shape and likeness. *Thirdly*, Natural Philosophy and the inquisition into the state of Nature, the System of the World, and the Works of God, and thereby they are taught to see things with other Eyes than the Vulgar,

G 4

and

and discover the Greatness and Goodness of our Creator, and fear and honour him accordingly. *Thirdly*, The heavenly Doctrine of the Knowledge of our selves, *Antarchy*, or the Government of Lusts, Appetites, and Passions: To live as rational Creatures, that are not inebriated with present Enjoyments, but foresee and provide for Futurity and another Life. These are all excellent Preparations and Approaches to the highest of all Sciences, (which is likewise taught and practised within those Walls) the Knowledge of God, and our Duty thereupon, according to both natural and revealed Religion. And therefore from these Nurseries, those that are fit are transplanted into the Church (as well as State) *as workmen that need not be ashamed, rightly dividing the Word of Truth, thoroughly furnished with all good Works*, and fitted to exhibit the Wants of their several Flocks to God, as well as their own, by those Pro-

Prostrations of Mind and Body in the immediate Acts of his Worship, commonly call'd *Divine Service*, which I am next to speak of.

For there is a more immediate ^{2dly, Im-}_{mediately.} act of exhibiting this Worship; and that is, the actual homage of the Mind, the agnition of God, and his Attributes, and our dependance on him: And this is done only in Prayers and Praises. And in this strict Sence, neither reading, hearing, preaching the Word, nor frequenting of Sermons, is Divine Service, or the immediate act of Worship. And tho' they have an immediate Aspect that way, and tend to it, yet they are not the thing it self: Wherein (by the way) we may note the great mistake of the Zealots of this Age, who place Religion in nothing but Sermonizing and Hearing, and slight all the ancient and holy Methods of approaching the Deity. And, instead of these, gratifie their itching Ears with long canting Harangues, and the

the Froth of Fancy, which they admire because they know not what to make of it. Whereas Religion consists in the Application of the Mind to the Deity, with all manner of Submission and grateful Acknowledgments: And these passing from a pure and sanctified Mind in Thoughts or Words proper, suitable, and thoroughly examin'd, that we may offer unto God a reasonable Service, or the Service becoming reasonable Creatures. This is the true and essential Worship of God, the highest Duty Man is capable of, and the End of the Creation: 'Tis our great Duty upon Earth, and the Imployment of Heaven, which shall continue to all Eternity. There the four (strange, but) glorious living Creatures, and the four and twenty Elders, together with all the heavenly Host, rest not Night nor Day, but joyn altogether in perpetual Hymns of Praises and Thanksgivings, casting down their Crowns before the Throne,

Throne, and saying, *Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for thou hast created all things, and for thy pleasure they are and were created.*

This is that which we are bound to do our selves in the several Pauses and Intervals we enjoy from the noise of this World: And this we are bound to promote to the utmost of our Power, and with our Lives and Fortunes. And that you may know how your Estate may be serviceable, and is liable to contribute to this immortal Work, (the continuance of Divine Service) I shall make a gradual Advance in these Five Propositions following.

S. III.
That Works of Piety, or the Service of God, ought to be promoted by our Estates, proved by Five Propositions.

Prop. I. God is to be worshipped by Mankind. And here, to distinguish a little further (which falls properly in the foregoing Section, but was forgot there) about the mediate Acts of Divine Wor-

Prop. I.
That God is to be worshipped, and his Service promoted.

Of inward
and out-
ward acts
of Worship,
and that
both are
required.

Worship. They are either inward or outward. The inward is the act of the Mind, and consists in humble and grateful Acknowledgments of his infinite Goodness, &c. The outward act is the external Expression of this inward Acknowledgment. And this Expression is made by sensible Signs; such are, *First*, The articulate Words of Prayers and Praises. And then, *Secondly*, The inarticulate Signs made by the Genuflexions and Prostrations of the Body. By these outward acts we make our Bodies Parties in the Worship, and give sensible Indications to others what we are doing, thereby instructing and encouraging them to do the like: And therefore this is proper for the publick Service of God; because 'tis the only visible and sensible act of which our Fellow-Creatures, Men and Angels can take cognizance. And from these outward Signs of inward Humility have the *Greeks* taken occasion to call Divine Service,

or

or Adoration, in their Language, ~~prostrations~~, a bowing down, or Prostration of the Body; according to the devout Psalmist; *O, come let us worship, and bow down, and kneel before the Lord our Maker.* I will not make comparison betwixt these two acts, the inward and the outward, (each have their several use and excellency) because they must not be separated, especially in publick Prayer. For, as the Body and Soul make the Man, so the external and internal Service of God do make Divine Service.

To come to the Proposition then. *The Proposition prov'd from the Obligations we have to Truth, Gratitude, and Indemnity.*
 'Tis absolutely necessary that every Man shou'd worship his Maker, with the inward and (if he be not incapacitated) with outward Homage. And this will appear from the Obligations we have to, *first*, Truth; *secondly*, Gratitude; *thirdly*, Indemnity or Pardon of Sin.

I. We are bound to acknowledge every Truth. But, that God is an infinite Being in himself, and in-

infinitely Good to us, is a great and eternal Truth, and therefore ought to be recogniz'd and acknowledged, else we are injurious to Truth it self. 2. We are bound to Gratitude, and that obliges us to acknowledge God's Bounty. And, as Tenants swear Fealty, and do their Homage, (as an acknowledgment of the Lord's original Right upon these Terms deriv'd to them) so Gratitude obliges us to a declaration of God's Right over all things, and his gracious Dispensations of what is useful to us. But then we have a Third Obligation; which is, the want we have of Indemnity. For we must be sensible of the depravation of our Nature, and our neglect of Duty; and, consequently, that we are obnoxious to the Divine Justice, if it be not atton'd and reconcil'd to us: And the way to obtain that, is by humble Confessions and Acknowledgments, to which God in his Holy Word hath annext a full Remission,

sion, and hath pawn'd his Faithfulness and Justice for the same : And this is a Third Obligation to Divine Worship.

Behold (*Sir*) the triple Foundation of all Religion, and especially of Divine Worship. And here I cannot but tremble to make the Application to those many (to almost all) in these luke-warm Times. To those (I mean) that are become so indifferent as to God's Service, that they prefer the meanest of their Pleasures, as well as the greatest of their Profits, to it. That serve God when they have nothing else to do, and go to their Prayers when they have neither Friends nor occasions to interrupt them. That lay aside their Duty to God to go to a Feast, or Meeting, and leave the Chappel for a Hunting-match. These (and who are not such in this degenerate Age?) do in effect, and for that turn at least, deny God, and sin against Truth, Gratitude, and the Pardon they stand

stand in need of. They use that daily Bread which they are not at leisure to ask at God's Hand, and take his Liberality, and cannot stay to thank him, but put him off till some other time. They disown their Creator and Benefactor for that time, and will make him stay till they can awhile to make their Acknowledgments. And how great a Crime this is, do but judge (*Sir*) by the like in any of your Servants, whom for less than this you wou'd discard for ever. I cannot stay to prosecute this seasonable Reflection, (you may improve it by running up the Parallel as far as it will go, and making Application to your own Conscience) because I must pass on to the next Proposition; which is this.

S. IV.
Prop. 2.
*That God is
daily to be
worshipped.
Of publick
and private
Worship.*

Prop. 2. This Divine Service must be perform'd publicly or privately, solemnly or occasionally every Day. The publick and solemn way of serving God is as far be-

beyond that which is private, as the Light of the Sun is beyond that of a Candle, and must be so much the more acceptable, as your Servants ready performance of your publick Command wou'd be beyond his denying of it before all the Company, and then performing of it in secret. Not to confess God (when we are enjoyn'd) is to deny him: And our Saviour has declar'd, *That he that denies him before Men, shall be denied by him before his Father and the Holy Angels.* For this and other Reasons, I say, 'tis our Duty to worship God publickly and solemnly. But because Mens Circumstances may vary, publick Prayers cannot be always had, and there may be emergencies which may prevent them, and sometimes the necessities to Self-preservation hinders them, especially in the meaner sort, (who literally undergo the consequent of Adam's Sin; *In the sweat of thy brows shalt thou eat thy bread.*) I

H

add

add therefore, in defect of the publick Worship, that which is private or occasional ; For, where the publick is intermitted, the private must supply that neglect ; and, where the settled Hour of Prayer cannot be attended, the occasional must atone for the omission. The first, and (in defect of that) the second must be our daily Exercise. And he that cannot wait upon God in his Temple, must yet meet him in his Closet ; and if even that cannot be (which is seldom known) he must yet send some short Ejaculation upwards, as Envoys to excuse his necessary Neglect.

*That one of
these is to
be offered
up daily.*

But however this is done (for God is ready to allow us what we can reasonably demand) it ought to be done daily. Life is call'd our Day, and each Day is a new Life. Night is a true Image of the Days of Darkness, which are many , and Sleep of Death. We cease to be our own, and have no signs of Life but Respiration ; which is only a
Pledge

Pledge that we shall wake again; we know no Body, and are dead to the World, and all its Concerns. The Morning of the Day following is our daily Resurrection, when we receive a new Life, and rise up from our Grave-Clothes, and dress us again for the Business of the Day. Seeing then we receive every Day a new Life, and begin a new Work, can it be thought unreasonable that we should be bound to desire a Blessing on the same? Or, that being awakned from the Regions of Darkness and Shadow of Death, we shou'd make our Acknowledgments for that new Mercy? We salute our Friends every Morning, as restor'd to the *de novo*, but shall we pass by God unsaluted? Besides, 'tis the dictate of Nature to begin the Day with God, a procuration of his Assistance, and a Blessing upon our Undertakings. The *Persians* us'd to adore the rising Sun, the Image and Representation (as they thought) of the

Supreme Deity. And the *Jews* had their Morning and Evening times of Sacrifice and solemn Prayers: And the Apostles thought it their duty to frequent them, *Act. 2. 46. & c. 3. 1.* The religious and devout Christians of the Primitive Times had several settled Hours of Prayer every day. It wou'd be thought too much Superstition to imitate, or strictness to enjoyn the like to this Licentious Age: Yet our blessed Lord (below whose Commands we cannot go) hath ordered us all to ask *day by day our daily Bread.* And suppose God shou'd say *Amen* to our silence, (I mean) shou'd not give us what we are not at leisure to ask; suppose he shou'd put us out of his Protection for but one day, what would follow? Why, no less than a seizure of the evil Angels upon Body and Soul, while ungarded. Or, if he shou'd withdraw his assisting Hand, what wou'd be the Effect? Why, nothing less than death

death and the desolation of the Man. Besides, 'tis an omission that can proceed from nothing but a disingenious and base Ingratitude, unworthy of a rational Being, or of the Nature of Man: And I beseech God to lay it home to all our Hearts for an universal Reformation.

Prop. 3. To assist us in our religious Addresses, as well as to invite us to them, there is a necessity that there should be a sort of Men selected from others, and ordained for that purpose.

S. V.
Prop. 3.
That there is a necessity for a settled Ministry, in order to perform the same.

These we call usually the Ministry, the more proper Instruments of Divine Worship. And the necessity of these appears from hence: Man is generally immers'd in Cares and the Affairs of this World; and the Business of this Life is apt to take up all his Thoughts, and bank his Resolutions of Duty. Besides, he is blinded by Self-love, and apt

to flatter himself, so that he cannot make a true judgment of his Spiritual Estate; and wants upon both Accounts a daily Monitor, as to the things of God. Add to this, he is carried headlong with the fury of his Passions beyond all moderation, and loves and hates without measure. His Appetites cheat and delude him, and the Devil is ready to improve them to evil Acts; and the Admonitions of his Conscience cannot be harkned to. And all these unite to make him not capable at all times to exhibit a due and seasonable worship to his Maker: And therefore God by the Law of Nature, as well as by his revealed Will, hath taught Men to have standing Ministers of Religion, who at once should be Monitors and Assistants in our religious Applications, who shou'd at the same time call upon us to pray, and pray with us and for us; who shou'd *exhort and rebuke with all Authority*, and keep us (as far as those means

means can prevail with us) in our way to Heaven. Hence it is that in all Nations, where there was any Notion of a God and Religion, (and that was every where) there was also a separate sort of Men call'd *Priests*, to assist them as to the things of God and their well-intended (tho' mistaken) Devotions. Thus it has been from the beginning, and so it continues to this day, even amongst the *Heathens*, *Pagans*, and *Indians*, who have no other Law but that of Nature to guide them. So it was amongst the *Patriarchs* before the giving of the *Jewish* Law, where the chief of each Family did this Office, as having in all probability the most Wisdom as well as the most Authority. During the *Jewish* Oeconomy in that Nation, this Office was annexed to one Tribe, (but this was but a National and Temporal Constitution) and under that of the Christian; these are usually called *the Clergy*. A sort of Men begun by Christ himself,

self, (the chief Corner-Stone) continued from him to the Apostles, and from them to others down to us : These receive a derivative Power to intercede for their several Flocks, instruct and build them up in the most Holy Faith, and administer to them, the Pledges of Grace and Salvation. These things cannot be denied as to matters of Fact, or the reason of the Thing ; and he that shall have the forehead to do it, will at the same time impeach the Wisdom of God in the Holy Scriptures, as well as in the Law of Nature, and is no better than a proud conceited Atheist or Enthusiast : And so I leave him to proceed to the Fourth Proposition, which follows.

S. VI.

*Prop. 4.
That the
Ministry
ought to
have a com-
petent and
sufficient
Mainte-
nance.*

Prop. 4. This sort of Men thus set apart for the Purposes of Religion, and the Service of God, are to be maintain'd with a Competency sufficient for that Purpose.

And

And here I desire not to be mistaken, for I dream not of Greatness and worldly Pomp. And what an envious sort of People amongst us have to object, shall be taken into Consideration in its due place. I shall only plead for a Competency that may enable them to attend upon their Office without distraction or worldly Avocations: And if that were allowed it were sufficient, and under such a Sufficiency it cannot be performed. The only Question will be, what ought to be accounted such a Sufficiency. And here let me not be thought impertinent if I enquire into two Things. *First*, What the Supreme Wisdom did heretofore think so, and shew how plentifully they were then provided for, both under *Judaism* and *Christianity*, how the Church came to be impoverished, and what were the Consequences of the same. *Secondly*, What by Parity of Reason may be thought such a Sufficiency now.

I. If

What God
himself
heretofore
assign'd for
a Compe-
tency.
What a-
mongst the
Patriarchs.

1. If we enquire of former Times and the Days that are now long past, we shall easily perceive what the Wisdom of God thought necessary for the Support of so holy and abstracted an Office. From the beginning of the World till the giving of the *Jewish* Law from Mount *Sinai*, which was above 2400 Years, the Priesthood was executed by the Head of each Family, and the Princes were also Priests, the Sacred and Secular Powers being united. But after God had entail'd the Priesthood on the Family of *Aaron* (instead of the First-born, which were always accounted his) he chose the Tribe of *Levi*, (of which *Aaron* was a Branch) to attend the Priests and the Service of the Tabernacle. So that the Ministry of that Nation was divided into Priests and *Levites*: Those the Principals, these the Assistants: Those to perform the most solemn Acts of Worship, these to attend them, and to perform the inferior;
and

Exod. 13.

Numb. 3.

and they were answerable to our Priests and Deacons. And amongst the Priests there were then (as there be now) several Degrees (as the High-Priests, the Chief of the several Courses and ordinary Priests) each dignified and distinguished, and endow'd with Estates equal to their several Stations. The lowest of that Ministry were the *Levites*.

And, as to them, if we consider their Number, they were not the fortieth part of the whole Congregation, and yet it is observed by learned Men (that have computed it) that their Portion (what by Cities, and the Glebe round about to One thousand Cubits every way, according to the Cubit of the Sanctuary, which was as big again as the ordinary Cubit, and what by the Tythes of all *Israel*) was four times as much as that of any other the greater Tribes. So liberal was God in those Days to the Inferior Clergy, that tho' their Number was far smaller, yet their Portion

What amongst the Jews; and God's large Provision for them.

was

was far greater than the rest of the Peoples, and they lost nothing, but got much by having God to be their *Pay-Master*, who allowed them Estates *seven or eight* times as much as he did to those of other Tribes. Then for the Priests (of the particular Family of *Aaron*) they had the First-Fruits of all things the Earth produced; as Corn, Wine, and Oil, (and he was a Man of an evil Eye, that offered under the sixtieth part :) They had also the First-Fruits of Cattle, clean and unclean; the first in kind, the other to be redeemed at a Price. They had the First-born of Man to be redeemed at *five Shekels* apiece, being likewise the *Shekel* of the Sanctuary: They had all the Vows, Gifts, and Offerings, and all Males were to appear before God thrice every Year, and none to appear empty-handed. And besides all this, they had thirteen Cities with their Suburbs of the same Dimensions with the former. So that every Priest,
con-

considering the smallness of their Number, could not chuse but live (if he wou'd himself) in a plentiful Condition, far' above Want, and nearer to that of great Men than the common People. What Provision was made for the Chief of every Course, I remember not, but the *High-Priest* had the Tenth of the *Levites Portion*, and a Revenue equal to many (some say *three or four thousand*.) *Levites*, suitable to that of the Princes, amongst whom he was accounted the chiefest. Now let any Man tell me why God shou'd thus provide for those that perform'd his Worship, after such an extraordinary manner, above others under the Law; was it not to free 'em from Wants, and consequently from Contempt? And if so, (as none can deny) if we have a Specimen of the Divine Allotment in those Days of the largest Measures, why should we think that he is not of the same Mind now? Or, that he would
have

have his Priests under the Gospel live upon *Alms* as *Beggars*? Especially seeing there is the same reason in the thing it self, and he hath declared nothing to the contrary. But this will be better clear'd by taking a view of that Competency which his Providence ordered his Ministers under the Gospel.

S. VII.
The large Provision God made for the Ministry, under the Gospel, in the Primitive Times.

Tho' our Lord chose Poverty as a state of Life best suiting his Design of redeeming Mankind; and his Apostles were of mean Concerns, and forc'd to leave what they had, as unportable Matter, which they cou'd not (nor indeed needed) carry with them about the World; whither they were sent to publish the Gospel; yet, no sooner was the *Holy Ghost* given, and those their *mighty Powers* confirm'd to them, (the least of which was of more worth than a Crown and Scepter) but we find that they commanded all that their Converts had.

had. And, in recompence of their own Losses, receiv'd their Proselytes whole Estates in Money at their Feet and Disposal. The right of Tythes and Offerings (which was appropriated during the *Levitical Law* to that Tribe and Priesthood) reverted now to its old Channel: And that Priesthood being at an end, they return'd to God's Ministers of what Nation or Family soever they were. This our Lord himself intimated in the Sentence of giving to Cæsar *the things that are Cæsar's, and unto God the things that are God's*; by which last the Primitive Fathers (who must best know his Mind) say he meant the restoration of God's due (his *Tythes and Offerings*) to his Servants they now properly belong'd to; and thereby laying down a Maxim or Foundation for the right of the *Christian Priesthood*. And St. Paul alludes to this, or some other Ordination of our Saviour, when he maintains the Priests Right

Right under the Gospel to the Dues of the Altar upon our Lord's Order. Even so (as the Ministers of the Temple and the Altar were partakers of the Things of the Temple and Altar, which were Tythes and Offerings) *hath the Lord ordained that they that preach the Gospel, should live of the Gospel, 1 Cor. 9. 14.* But those Times wou'd not bear that Truth, and therefore it was not seasonable to declare it in plain Terms, or press it upon the Churches; lest the *Jews* should be scandaliz'd at it, and cry out Sacrilege, and the Devil should have an Objection of pretended Covetousness and Self-Interest, against the *Propagators* of the Gospel. It was therefore abundantly sufficient to assert the Ministers Rights in general Words, and in such Terms that they knew the future Christians would interpret to the Churches Settlement. Besides, Tythes cou'd neither be demanded without Offence, nor paid, nor receiv'd

ceiv'd in those Times; and therefore Providence ordered Things so that they needed them not: For the Believers with themselves made the Apostles a Present of all that they had; and left them to be Stewards and Distributers of it, as they shou'd think fit. Offerings supply'd the Place of Tythes, which were so considerable during those Times of Trouble and Persecution, that not only the succeeding *Bishops*, *Presbyters*, and *Deacons*, but the *Poor* also were plentifully maintain'd, and that in all Places whither Christianity extended it self: And this till the Times of *Constantine*, who settled Peace and its Rights to the Church, and Tythes amongst the rest; which cou'd not be regularly and universally paid before; tho' they might and were privately and in some Places, (where suffered) and therefore we read of some Churches endow'd before. But be that as it will: After the time of this *Christian Emperor*,

I Churches

Churches were built and endow'd by *Pious Men*, who gave to them Portions of Glebe, and the *Bishop of the Diocess* allotted and appropriated Portions of Tythes to the new-built Churches, such as was sufficient to maintain the *Minister of Religion* plentifully, and enable him to be hospitable, and to give to the Poor. This was the *Original of Parochial Rights*; and by these means, these Portions of Tythes, by little and little, were derived from the Bishop (who was at first the *Grand Proprietor and Receiver* of them in his Diocess) to the *Parish-Priest*; to whom likewise, with the Profits, he derived also part of his Charge and Care (the *Cura animarum*) of those in such and such Precincts: And this last is done to every new *Incumbent* to this Day, and it is call'd the *Bishops Institution* to the *Benefice*. The rest of the Tythes, Offerings, and Endowments, were reserv'd to the *Cathedral Church of the Bishops See*,
and

and the Priests there resident, who lived longer together in common, till Abuses made it necessary to separate likewise their Allowances, which we call at this Day *Prebends*. This was the Work of several hundred Years more or less, and sooner or later in the Nations wherein Christianity was settled; during which time God stirred up the Hearts of Pious Men, both Ecclesiastical and others, to endow and settle the Revenues of the several Churches, that the *Pastors* or (as they are now call'd) *Rectors* of them liv'd above Contempt, kept Hospitality, maintain'd the Poor, (for then there needed no Laws for their Sustenance by Collection, as now) and so waited comfortably on their Office. Their Gifts were great, and Offerings many. No Man came to the *Christian Altar* empty-handed, and none died but he gave something in his Will to his Parish-Church, (if not to that of the Diocess) besides o-

ther *Legacies and Mortuaries*. Their Conveyances were made to God and such a Church, and that by the surest ways, and under the severest Curses in case of Alienations imaginable; by which they thought to ensure and perpetuate their several Pieties beyond the Power of *Sacrilegious Alienations*. They gave to God, because they thought no Man durst rob him, not remembring that the *Israelites* were long ago charg'd with that Crime. They hedg'd about their Donations with *Denunciations of Hell and Damnation* to those that shou'd be so bold as to pervert them to other Uses. But all in vain. There is nothing durable in this World. The wild Boar out of the Wood first thren down the Hedges, and so the little Foxes of the Hills were let in to devour the Grapes. An Atheistical Covetousness is able to overthrow all Fences, and when the Fear of God is departed from a Place, nothing can secure the Gifts of Piety

or

Mal. 3. 6.

or Property but humane Laws, and they too, were drawn into the *Conspiracy*. And yet even this cou'd not be done quickly and directly, nor had Iniquity the forehead to invade God's Possessions, but under the disguise of Zeal and Religion; which was thus effected.

There hath been in the Church very anciently some severe melancholy Christians, who separated themselves from the World, and its Temptations, and Follies, to serve God in Solitude and Wildernesses; and some in Times of Persecution were forc'd to it, such were the *Eremites* and *Anchorites*: These afterward were reduc'd to Companies and Societies under several Rules, and Orders; and were call'd *Monks* and *Friars*. These in time engross'd to themselves all the Credit of Christianity, and were call'd (by way of Eminency) the *Religious*. Their Rules were severe, their Diet very poor, their

S. VIII.
How the Revenues of the Church came to be alienated.

Hours of Devotion long, often and exact; their Discipline most mortifying, and their Holiness so great, that their very Habit in those Times of Superstition was thought effectual to save the Sinner that was buried in it. By this means the ordinary *Secular Clergy* (as they were call'd for distinction sake) were slighted, and the Pastors of Parishes that had care of Souls were disrespected; and a severer Religion than Christ ordain'd was prest upon Men as necessary. And hence the Patrons of Livings, (which usually were the first Endowers of the Churches and their Heirs) the *Bishops of Diocesses, and Popes of Rome* ran altogether upon building of *Monasteries and Religious Houses*, and endowing of them; and to this purpose fell to appropriating the Tythes of most of the considerable Parish-Churches, and left some little Gleanings, the small Tythe, (the halt, blind and lame) to the Church for the continuance of the Service
of

of God there, (which was now counted but cold and dull in respect of the more ardent and lasting Devotion of the *Regular*) and the maintenance of the *Vicars*. By that Name was the *Parish-Priest* call'd, who was left to perform the Service, and he was to live of these and the Offerings of the People, which were then considerable. The rest of the Church-Revenues (which consisted in the great Tythes) were carried all away to these *Fraternities*. And then for to supply the want of Hospitality, some Feathers were left, a Church-House, some small Gift at *Easter*, or such like were continued for ever. In a word, the Zeal towards this sort of life was so great, from the time of the Conquest for about 150 Years, that the State was in danger to be swallowed up of the Church; and most of the Land of *England*, as well as the Revenues of the Church, turn'd all over to the Propriety of *Monasteries*; so

that they were forc'd to make the
*Statute of Mortmain in the Reign
 of Henry the Third to prevent it.*

§. IX.
*The Pre-
 tences and
 Methods of
 the same.*

The Pretences for these Aliena-
 tions were plausible, which were
 the advancing the Service of God
 in a more Religious sort of way,
 and the Salvation of Souls. The
 Tythes seem'd to be still within the
 Church, tho' alienated from the
 first Place they were annex to:
 And the Portion which was still
 left was thought sufficient (to-
 gether with the Offerings and other
 Obventions) to maintain a sin-
 gle Person to officiate in the said
 Church, for such were the Clergy
 of those Times. And yet this was
 a great Evil, and the cause of grea-
 ter, as you shall hear presently. For
 Time that depraves all things, made
 at last the very *Monasteries and Re-
 ligious Orders publick Nuisances.*
 Those holy Brothers and Sisters de-
 generated wholly from their Primi-
 tive strictness, and became abomi-
 nable

nable for Pride, Idleness, and Luxury. They were dissolv'd in Ease, Riches, and Abundance. The cry of their Sins fill'd the Earth, and reach'd Heaven, and importun'd a final Dissolution; which accordingly came upon them in the *fifteenth Century, and the Reign of Henry VIII.* their final Suppressor. God nor Man cou'd endure their Wickedness no longer, but a pretended Visitation prov'd their Dissolution. Some, as asham'd of themselves, were persuaded to give up their Seals and Charters; others were trick'd out of them through Promises of Preferment, or Fears of Punishment; and those that were obstinate were dissolv'd by *Act of Parliament.* And thus a multitude of goodly Buildings became ruinous Heaps, and a Place for wild Beasts and unclean Birds. A Work perhaps not altogether so bad as it is represented; if they had promoted the high Pleasure of God, and Works of Piety and Charity, with

with the Riches they found there; as they pretended, and the *Acts of Parliament* for their Dissolution seem to intend: If also in their Dissolution, each of their Acquests had return'd to their *first Principle*, the *Lay-Gifts* to them of the Laity, and the Church-Possessions to the several Churches from whence they had been taken. But that King and his Favourites (the Instruments of his Covetousness and Oppression) divided the Spoils amongst them; which (tho' so infinite) soon wasted away and came to nothing, and left the *first Alienators* as poor and as hungry as ever. Their Families are (most of them) dissolv'd as the *Religious Houses* were; and, like them, become a Heap and a Ruine. Thus the Tythes of so many Churches became lost to all Purposes of Religion; and were (amongst the other Spoils) carried away captive to serve Luxury and Pleasure: Whence they must now never re-
turn

turn again, but, *like the ten Tribes*, be lost for evermore.

Behold (*Sir*) the Effects of three contrary Principles, *Devotion*, *Superstition*, and *Covetousness*. *Devotion* built us up Churches, which stand still as its Monuments; nor hath biting Time been able to devour them. She endow'd as well as built them, and settled Persons there to perform Divine Service to the Glory of God, and the Good of Mankind. *Superstition* wou'd needs be meddling too, till she had found ways to transferr them from the several Houses of God to those (commonly call'd Houses) of *Religion*; and this under pretence of serving God more perfectly. But *Covetousness* discovered the Sham and Abuse, and took thence occasion to seize upon them to its own Use, and that of Pleasures. Thus *Avarice* was too hard for all the *Devotion* of our Fore-Fathers, and God is robb'd of his Tythes, and (in some Places) of his very Offerings.

ferings. And the Curse annex to the *Alienation* has in some measure operated upon the *Alienators*, and I pray God that neither that nor his (mention'd *Mal. 3. 9.*) may descend to the present *Proprietors*, or rather, *Impropriators*.

S. X.
The miserable Effects of such Alienations.

And now (*Sir*) before I part with this sorrowful Instance of humane Frailty, give me leave to lay before you the dismal Consequence of these *Alienations*, whereby the best *Livings* in England are *impropriated*, and God's Portion become a *Lay-Fee*: Some of which are visible at this Day, and are these that follow.

1. The Poverty of the Clergy.

First, The extream Poverty of such of the Clergy who succeeded to those remains of *Benefices*. The *Gleanings* were only left, a few *small Tythes*, both troublesome, vexatious, and invidious, to be collected, paid with regret and murmurings. The Lees that are to be squeez'd out with some Violence, and

and oftentimes with the loss of Charity: And the *Law of them* is so defective, that it is better to lose all than remedy it. The Poor paying nothing, and the Rich what they please; and the *Minister of God* (their *Spiritual Father*) forc'd to stand by, see himself wrong'd by his Children, and dare not own it. The *Tythe of Mint, Anise, and Cummin* is reserv'd still, instead of that of the Staff of Life; and even this not to be enjoy'd without deductions. And, indeed, there were two or three Things that in those Days conspir'd together to promote the Poverty and Misery of many of the *Clergy*. *First*, Their being dispossess'd of their great *Tythes* that shou'd have supported them. *Secondly*, Of the *Offerings* since. At the *Appropriations* of the *Tythes* to *Monasteries* the *Offerings* were great and many. No Man (as I noted before) approached *God's Altar* but he offered liberally; and none made a Will but he gave something

thing to God and the Holy Church. And this was the reason why *Vicaridges* were left so bare in Tythes, because of the Plenty of Offerings. But even these since the *Reformation of our Religion*, (which was a Blessing acknowledged with all due Thankfulness, and is no way guilty of these Evils) which supported the Church for 300 Years, are now vanished into Air, and sunk almost to nothing, and by some counted *Superstitions*, and by most unnecessary. 'Tis true, the Law hath taken notice of them amongst other Dues, and commanded their payment, (which by the way hath changed the very Nature of the Thing) but then the Law refers to Custom, which has *melted them down* to almost the smallest Summ payable ; and that not to be recovered without great Charge and Trouble ; so that in some Places they are forc'd to be wholly laid aside. *Thirdly, The Abrogation of the Vow of Celibacy, and the Licence*
to

to Marry filled the Vicaridges full of small Children, and that augmented their Cares and Poverty, and still continues them. And indeed, if ever the Clergy had need of their *Corn-Tythes* to find them Bread, it was then when they had so Many Mouths to eat it. But the Church-men were ('tis like) then grown too proud and encroaching, and Providence suffered a complication of Causes to meet and work their Humiliation; and so they did effectually, and have done ever since. Nor shou'd I grudge if this were all or the worst Effect of *Impropriations*. But there be worse that follow. And therefore,

Secondly, From hence proceeds §. XI.
 their *loss of Authority*, and the Con- 2. Their
 tempt they labour under. Our E- loss of Au-
 nemies I know assign other *Causes* thority and
of the Contempt of the Clergy; but Contempt.
 yet they cannot say but this is one,
 and no mean one too; and the
na-

natural Effect of the smallness of their Estate. 'Tis true, *St. Paul* commands *Titus* not only to exhort but rebuke with all Authority; but those were Times in which the Apostolick Men were endued with the Power of Miracles, and inflicting Diseases and Judgments upon those that slighted their Authority. They were delivered over to *Satan* for the chastising or destruction of the Body, that they might learn what it is to blaspheme. But these miraculous Effects have long since left the Church, I presume, since the time that the temporal Authority took upon her its defence: And what we do of this nature must be ordered according to the Methods of Prudence. For who dare in this irreligious Age undertake to reprove sharply his Benefactor, which is the way to lose him for ever. I know very well, the Scripture-Precepts do not consider the outward Condition of *Pastors*, but oblige their Flocks to give them
double

double Honour, and to know, *i. e.* acknowledge them and esteem highly of them for their Work's sake. But these Precepts may perhaps make some impression upon the meek, humble, and conscientious sort of Christians; and yet the *Minister of God* may fall under the Contempt and Derision of most of those that yet profess themselves to be so. And what a precarious Authority he can exercise over those that feed and cloath him, is apparent by those that do the *Sacred Offices* in many great Mens Families, where they seem to be retained mostly (I fear) for State rather than Religion, and are more like Servants than *Spiritual Fathers*. And, in imitation of these, our Gentry likewise admit them to bless the Meat, and then (unless they are *Dignitaries*, rich and considerable) to sit at the lower-end of their Tables, and prefer every *Lawyer, Physician, Tradesman*, yea, and sufficient *Mechanick*, to them.

And then what can *Vicars* and *Cu-
rates*, with a great many poor Chil-
dren, expect from the wealthier
sort of Yeomen, who want the E-
ducation, and Learning, and, con-
sequently, the Civility of the o-
ther? 'Tis true, the inferior *Priests*
have a large Spiritual Authority;
but what are Titles without Estates
to support their Credit? The *Clergy*
have Titles, *by Divine Right*, great
enough to make them envied, did
not the meanness of many of their
Fortunes make 'em despised. And
should a *heavenly Angel* descend
down and dwell among Men, he
must expect the same usage. And
therefore 'tis hard measure, first to
take away their Estates, and then
to object it to them.

§. XII.
3. *Their
Depression
and Deje-
ction in
Mind and
Conversa-
tion.*

Thirdly, From hence it is that so
many of them are (the *faces Popu-
li*) the lowest of the People; that
they descend low in their Conver-
sation, and are content to be thought
so: For Poverty emasculates the
Person,

Person, and makes him dis-spirited and dejected. It brings him down into the Company, and consequently into the Vices, of the Vulgar. It invites him into the Society of Sots and Fools; and into a Co-partnership of their Habits of Riot and Drinking. And hence it was that perhaps a *memorable Person* had his *Maxim*, That *scandalous Places makes scandalous Ministers*. For Man is a sociable Creature, and must associate with some or other; and, if his Circumstances will not permit him to chuse that of the best, he is apt to take up with the worse: And by this means many an *ingenious Man* in his Youth loses his good Parts in his Age, and out-lives all his Learning. And even the most *innocent and unspotted* being confin'd to a rustical sort of Life, and wanting the Conversation of the *Learned*, shall contract a kind of Assimilation to his Company; he shall become rude and diffident, and not able to carry

himself amongst his Betters; and depress'd with Cares and Wants, must sink down into the *lower Orb of Ignorance and Stupidity.*

S. XIII.
4. The in-
crease of
the Poor,
&c.

Fourthly, From hence I may (I hope without Vanity or Falshood) assign one Cause of that Inhospitallity, which produc'd a necessity of making Laws for the maintenance of the Poor. For the Tythes being divided from the Churches, to which they did of Right belong, and conferr'd on *Monasteries*, and they dissolv'd, there must necessarily follow an increase of the Poor, who were wont to be reliev'd at their Gates. And accordingly we find few or no Laws made for the Relief of the Poor, or Repair of the Churches, while they were Proprietors of that which enabled them for Hospitality. St. Paul tells his *Timothy*, That a *Bishop* or *Presbyter* (for the word *Επισκοπος* in that place may signifie both) should amongst other things, be given to
Ho-

Hospitality. And therefore he did presume, that the Offerings of that Age, and the Tythes, Offerings, and Endowments of those succeeding, wou'd enable him to be so. And such I believe the Clergy then were till Covetousness broke in upon them; and such also I dare say the generality of those few, that escap'd the fangs of Covetousness, now are. As for others, they are forc'd to retrench House-keeping and Expences, live meanly, and give little; because they can spare but little from their own Necessities.

5. But the greatest Evil of all is this, That hence it is that the Service of God becomes neglected, and the grateful Homage that we shou'd pay him daily is laid aside. His Mercies are not kept in remembrance, and our Obligations are forgotten, because so seldom acknowledged. Amongst God's own People the *Jews*, there was the daily

S. XIV.

5. The neglect and intermission of God's Service.

*Rub. In the
End of the
Service of
the Church.*

Administration, the *Morning and Evening Sacrifice*; and every *Priest and Deacon* is by the *Rubrick of our Church* enjoyn'd to use the Publick Prayers, Morning and Evening, publickly or privately (not being lett by Sicknes or other urgent Cause.) And accordingly there is a Course of Service provided for every Day of the Year, both for *Mattins* and *Evening Song*. So it was anciently in the Church, and so it shou'd continue to this Day: That the Minister, *the Mouth of the People*, might supply their Defects, offer up their Prayers, and give a fit opportunity to those that are devout and cou'd spare time, to joyn with him. But this pious Custom is now quite laid aside. Men post over this Duty to the next Lord's-Day, or the next Holy-Day (where they are kept) and think it sufficient to make their Acknowledgments when they have nothing else to do. God is defrauded of his daily Sacrifice of Praise, and the Church

Church stands empty and useles all the Week. And indeed the Clergy for the most part cannot attend the daily Service for worldly Cares, and the necessary Provision for their Families; and they that can, have learn'd of the necessitous to be idle. They cannot (*vacare Deo*) wait upon God at his House, but must divide their Service six parts to the Thoughts of this Life, and the seventh only to him. Such a daily Service must suppose a Man of sufficient Estate, able in times of necessary Avocations to keep an Assistant, free from Cares, and having those about him who shall provide the daily Bread he asks at God's Hand, and who is the Master of such a Family, who may attend him to the House of Prayer, and give others a good Example: Whereas (as things stand now) we had need to Fast as well as Pray continually; and, if we go to God's House it must be by our selves without any Company. For, since

the Wages have fallen so low, a part of the Duty proportional to it, hath been omitted; and God is robbed of his Tythes and Offerings, and of his Honour also. I do not say, that this deduction of Wages will justify the neglect of Duty; but something must be allowed to humane Frailty, and the want of Encouragement, and the necessities of Life. *Who goes a Warfare at his own Charges? Who planteth a Vineyard, and eateth not the Fruit thereof? Or, who feedeth a Flock, and eateth not of the Milk of the same?* 'Tis hard to muzzle the Ox that treadeth out the Corn; or, expect that a sort of Men shou'd plow and thresh without any expectation to be partakers of the Product. When the Reward was duly brought to the Altar, there cou'd not but be an Attendance there; but when there is nothing but Hunger and Nakedness to be found there, how many (or, rather, how few) will attend it? The Church puts us in
mind

mind of our Duty by commanding it, and yet thinks it not seasonable to make any enquiry into the performance of it, lest she should find too many Omissions and too many Reasons for them.

But further, from this disuse of the daily Service proceeds an indifference as to its Necessity, the neglect and slighting of it; yea, and a misapprehension of the true Nature of it. For heretofore the Worship of God was thought to consist in Prayers and Praises; and the *Liturgy* was look'd upon as the *Standard* and *Magazine* of both. But now this Notion of Worship is lost or chang'd into *Enthusiastick Harangues*, made up of canting Terms and Tones, to tickle the Ears and move the Passions of the Ignorant, who are apt to admire what they understand not, and be taken with a noisie Zeal for God: Hence it is Preaching hath supplanted Prayer, and taken away all its Credit, and all its Necessity; yea, and

Whence proceeded the Opinion of the Indifference, or rather, Uselessness of Divine Service.

and hath fermented it self away to little else but Froth and Vapour. The truth is, *Enthusiasm* hath got into the Church, and is ready to juttle out *sober Reason*; extraordinary Gifts the ordinary; and the pretended Spirit-speaking in *particular Men*, the Spirit which speaketh in the *Church*. The ancient Methods of Religion will not now maintain its Ministers; and therefore Credit and Estate must † be gotten by pious Frauds, and pretences to *extraordinary Gifts and Illuminations*: All which, and many more evil Consequences * (that I must not now take notice of) may be reduced to this Head, the neglect of the old rational way of Worship, and proceed from the same Cause, the *depauperating of the Church by Impropriations*.

† After the Example of the *Seſtaries*, &c.

* As the increase of *Fanaticism* and *Non-conformity*.

§. XV.

6. *Pluralities* and *their Inconveniences*.

Sixthly, And lastly, that I mention no more: If all these Evils be not enough, I have one more to add, which makes a greater noise than

than all, and is thought of worse Consequence, and that is *Pluralities*, which cannot be well remedied in reason without making every Place a *competency*. But so it is at present, (and have been ever since the times that the Church was robb'd of her Dues) that some *two or three Cures of Souls* cannot make one Competency for the support of the *Minister*. So that there has been a necessity of dispensing with the *ancient Canons*, not only to reward *Merit*, but to provide some *laborious Priest* to travel from one to another, and officiate in them. And if these *Indulgencies* were not granted, the Service of God must cease for altogether in those *widowed Churches*, as it doth now for some time, more or less. And tho' *Pluralities* may not be utterly unlawful in themselves, yet they are always inconvenient if they cou'd be remedied. The *Curates* never officiating so well, as for themselves, and

and not having that Authority as if they were Principals. But from this Cause is it, that *Cures* are so small that they lie vacant without any *Incumbent*, and so are sequestered to some *Minister* of the *Vicaridge*, by whom the Service is perform'd by halves; I mean, as often as he can attend it, from that of his own Church; whilst some are totally *delapidated and dead of the Wounds they received in the Impropriation*. Whereas, if there was a Sufficiency in every Parish, (and if the great Tythes had not been separated, there wou'd have been in most) there wou'd be little riding *from Church to Church* on Sundays, and very few *Spiritual Polygamists*. The Praises of God wou'd have been not only decently, but frequently, and daily performed and offered up to God; and every Church wou'd be a *Honse of Prayer*.

I know

I know very well, that notwithstanding theſe great Evils, it will be objected by the *Adverſaries of the Clergy*, That Chriſt and his Apoſtles were poor, and ſo was the Church for the firſt 300 Years; during which time they preſerv'd Union and Communion; and, being at Unity with themſelves, kept out *Hereſies* and *Schiſms* from amongſt them. That when the Churches became endow'd and rich, the Church-men became ſo Proud and Factionous that they were ſoon hated. That their Luxury became great, and their Insolence intolerable; and that the taking away theſe Superfluities was neceſſary for their Humiliation. That Piety conſiſts in Humility, and that is much advanc'd by Poverty: Whereas it has been obſerv'd even to a Proverb, *Make the Prieſt rich, and you ſpoil him for ever*: To all which I anſwer in their order.

S. XVI.
The uſual
Plea for
impoveriſh-
ing the
Clergy, and
Objections
againſt
Works of
Piety an-
ſwer'd.

First,

First, Christ voluntarily chose Poverty, as suitable to his Design of being crucified for the Sins of the World. And as for the Apostles, if they were Heirs of any Estates, they cou'd not have enjoyed them, because of their continual Travels and Preaching. But then they were endow'd with that which was far better, and that was the Gifts of *extraordinary Holiness*, and *extraordinary Power*. These supply'd all Wants, and drew to them the Love, Wonder, and Veneration of all Mankind, and made them Masters of their Affections and Estates together. They were received as *Angels of God*, and, if it had been possible and necessary, the Converts wou'd have *plucked out their very Eyes* to serve them. And then for the Primitive Church of the *three first Centuries*, they abounded in Gifts, Offerings, and occasional Kindness; so that the Ministry liv'd as plentifully as their Circumstances requir'd.

Secondly,

Secondly, 'Tis granted, that great Endowments make some Men Proud, Insolent, and Factious, and so it did some of them. 'Tis too apparent, that every Man cannot manage Riches to the right uses God intends it, yet I do not find that any Man is willing to part with it on that score. And yet I cou'd be willing that every *proud, insolent Clergy Man's Estate* shou'd be confiscated to the *Laity* during his life, upon condition that the same shou'd be observ'd on the other side. And yet I deny that this Charge is universally true; 'tis with the *Clergy* (and so has been) as with others. There have been many that have possesst much, and yet have been Just, Liberal, Humble, and Merciful, and who did *not trust in uncertain Riches*. And, if we may judge of the former Clergy in better Times, by those we know in these worse, we shall find that for the most part they were an obliging, humble, and hospitable
fort

sort of Men. However, the abuse of Things do not take away the right use of them; otherwise both *Clergy* and *Laity* should have been long ago stript of all. And, as for the Proverb, *Of spoiling a Priest*, &c. it may or it may not be true, according to the different Nature or Inclination of the *Recipient*.

Thirdly, Tho' Christianity is founded upon Humility, yet Humility is not always the concomitant of Poverty. For I know as many Poor that are proud and insolent as Rich. And tho' the Disciples of our Lord were (for several Reasons) most of 'em chosen out of the ordinary sort of Men, yet some were Rich and Honourable; as *Joseph of Arimathea*, *Nicodemus*, *Nathanael*, *Zaccheus*, and others. But this is according to the Measure of the Vertue of the Person; for otherwise Poverty in it self is not desirable. *Give me neither Poverty nor Riches*, saith the wise *Agur*.
Food

Food convenient is best for all Men: And so much I wou'd have every *Parish-Church* endow'd with, and no more, that the Servant of God that dwells there may be satisfied, and not call'd out by his Wants into other Places. And this may answer the Thing that I promised to inquire into, *viz. What* Pag. 105. *may by Parity of Reason be thought a Sufficiency.* That which enables *What must be judg'd a Sufficiency for every Parish-Priest.* God's Minister to perform the several Parts of his Duty without worldly Avocations, by which he is made capable to keep Hospitality, relieve the Poor, the Fatherless, and Widow; visit the Sick, attend the publick and private Worship of God, instruct the Ignorant, comfort the Afflicted, charge the Rich to do his Duty as well as others, and *rebuke with all Authority* even the boldest vicious Person; (I say) that which enables him to perform those Parts of his Duty with assurance and confidence of Mind, is that *Competency* that I

L

con-

contend for : That which may neither make him insult over the Poor or be afraid of the Rich, and live (in a word) *above Contempt*, and *below Envy*, is a *Sufficiency*. And so much I thought fit to say to this *invidious Pretence*, which looks more like a Prejudice than an Objection; and whose Authors wou'd fain be wiser than God, and take new Measures for the Humiliation of the Clergy; but are, indeed, neither Friends to the Honour of God or Religion it self.

And now, to return to you after this long digression (which was yet necessary to discover the Methods of *Superstition* and *Avarice*, to defraud God of his Worship, and his Ministers of their Livelihood, and then to appropriate the Tythes by such Laws as should eternally bar their return: The Consequence of which is the ceasing of the Christian daily Sacrifice of Praise altogether in some Places, and performing it by the halves in most :

most : I say, to return to you) and to the Proposition which I have, I hope sufficiently confirm'd, by shewing that God himself hath thought fit by his own Alotments to provide plentifully for his Ministers under both Dispensations ; and consequently, That those that attend the Service of God ought to be provided for with a Competency sufficient for that purpose. And now I proceed to the Fifth and last ; which is this.

Prop. 5. That it is the Duty of every Man, as far as he is able, to promote and settle the Worship of God ; and to that End apply what he can of his earthly Talent to the providing such a Competency for the Ministers of Religion, and obliging them to their Duty.

§ XVII.

Prop. 5.
That it is the Duty of every Christian to provide such a Competency for the Settlement of the Service of God.

This was that Principle that built those goodly Structures the *Cathedrals*, and other Parochial Houses of Prayer, some of which

remain to this Day, and that endow'd them with such ample Possessions for the maintenance of the Service of God, and those that were devoted to it: This is that Principle which stood in opposition against Atheism, Covetousness, and Sacrilege, and defended the Church as long as it was entertain'd; but is now laid aside as an obsolete and unseasonable Doctrine, long since antiquated; and which (if reviv'd) might disquiet the peaceable Possession of those that have purchased God's Inheritance, and raise up anew those Scruples that have been now long since laid a sleep, dead and buried. And finally, this Principle wou'd restore the Service of God, together with the Tythes, or other Maintenance, unto all Churches, and provide fit Persons to perform the one and receive the other; and therefore I shall endeavour to settle it from several Heads of Argument.

First,

First, From the Testimony of Holy Scripture, both in the *Old* and *New Testament*. And amongst those that offer themselves, I shall accept only of one from either. The first is that of *Prov. 3. 9, 10.* Honour the Lord with thy substance, and with the first-fruits of thine increase; so shall thy Barns be filled with plenty, and thy Presses shall burst out with new Wine. This is (not a Judicial or Ceremonial, but) a Moral Precept, and the Dictate of the Law of Nature, which taught the Heathens to dedicate Things to God, and pay their Tythes and First-Fruits to him under mistaken Names, and to uphold a false Worship. It is as natural and reasonable as Gratitude it self, and therefore it reaches all Men and Times. Such are the *Proverbs* of Solomon, and such is this Text. From whence we may observe: *First*, That God may be honoured by our Substance, and by the First-Fruits of our Increase: Which is done by applying it to

*This demonstrated.
1. From the Holy Scriptures.*

the continuance of his Honour and Service. As was particularly appointed the *Jews*, and by the same Equity reaches all other Nations. *Deut. 26.* *Secondly*, We learn from these Words, That it is our Duty to promote the Honour of God with our Substance and Estates; as one of the Ends and Uses for which he hath put it into our Hands, and intrusted it with us. *Thirdly*, That a great and extraordinary Blessing is promised thereupon, and that we shall lose nothing by such *Deodands*. For *our Barns shall be fill'd with Plenty, and our Presses even burst with Wine.* God will make a plentiful return, and restore with Advantage what we bestow upon him. All this is contain'd in these Words, without the least stretching them, and is the natural result of this Text, than which nothing can be more plain and evident, to establish the preceding Proposition. The second Place is that of *Gal. 6. 6. Let him that is taught in the word, communicate*

to him that teacheth in all good things; or, rather, (ἐν πᾶσιν ἀγαθοῖς) in all his Goods. Where we are commanded, that he that is taught (or, as we now call him, the *Lay-Person*, the *Catechumen*, according to the Original) is bound to communicate, (not contribute, for it is not an Alms, but a Due,) or, to exchange for the Spirituals his Temporals, even his best Things; to give him a sufficient recompence of all that he possesses. It being but reasonable that the Sower of Spiritual Things, in recompence of his Labour, should reap the Temporal. ^{1 Cor. 9.} And if occasional Recompences are ^{11.} due and acceptable, the settlement of our dedicated Things to the Support and Encouragement of Teachers for following Generations must be more necessary, and more acceptable. And, having nam'd these two Texts, I need not descant upon our Lord's Maxim, *Render to God the things that are God's*; nor St. Paul's Argumentati-

ons for to establish the Truth I plead for, 1 Cor. 9. nor need I stretch his ἐπεὶ καὶ ὁ κύριος , &c. Even so, or after the same manner, (that the Priests lived upon the Things and Endowments of the Temple and the Altar) hath Christ ordained, that *those that preach the Gospel, should live of the Gospel.* I say, I need not, because the former Texts are plain, cogent, and not to be evaded; and so are the latter.

2. From
the Exam-
ple of God's
People in
all Ages.

Secondly, From the Examples of God's People in all Ages: The *Ta-
bernacle*, the moveable Place of God's Worship, was made by the Offerings of the whole Congregation, and that of their most precious Things; which they brought in so abundantly, that *Moses* was forc'd to restrain 'em by Proclamation, *Exod.* 36. 5. And the great and glorious Temple at *Jerusalem*, the Joy, Envy and Wonder of the whole Earth, the settled Place of God's Service, and the Type and Resemblance of the Holy Temple above:

This

This wondrous and magnificent Building was the sole Munificence of *David* and *Solomon*, Kings of *Israel*: It was repair'd by the free-will Offerings of the People, and the poor Widow that threw in her whole Estate is recorded and commemorated for the same, tho' it was but two Mites. And it was the Prince and People that maintain'd the daily Sacrifice, and their Offerings, Tythes, &c. the *Priests* and *Levites* that officiated there, and in the Synagogues and Oratories of the whole Nation.

In the *New Testament* the Christian *Priest's Portion* is not so particularly commanded, but only the general Rules laid down, and the particulars left to prudent Piety. And if we look upon what they did, we shall find, that in some Places they offered up all to Works of Piety and Charity, as at *Jerusalem*, *Acts* 4. 35. Their Charity was so great that they seem'd to give away even their own selves to the
Lord

Lord and his Apostles, as the Church of Macedonia, 2 Cor. 8. 5. And, indeed, in all Places in those times of Zeal and Devotion, they were so abundantly Pious in respect of God, and so Charitable to the Poor, and took such effectual Care for the Worship of God and his Worshippers, that there needed no Decrees of Councils, or Laws of the Church or State, to force Men to build Churches or endow them, (*Nulla enim compulit necessitas, fervente ubique religiosa Devotione, & amore illustrandi Ecclesias ultrò aestuante*, saith *Agobardus*,) while the Flame of religious Devotion lasted, and the earnest Desire of building and endowing of Churches burned of its own accord: There needed no Laws or Canons to enjoin Men to pay their Tythes and Offerings, and to give to God's Treasury: They did it of their own accord as far, and beyond what they were able. All the stately and magnificent Structures throughout

Lib. de dispensatione contra sacilegos, p. 176.

out the Christian World, that have escaped the Ruines of Time and Sacrilege, and their ample Revenues: The decent Parish-Churches, and the *Portions of Glebe and Tythe* allotted to them by pious *Benefactors* (whose Names are recorded in Heaven, tho' lost some of them on Earth) are sufficient Evidences of this Truth.

Thirdly, From the Equity of the Thing, and a Parity of natural Reason. It cannot be imagin'd but that God shou'd take Care of his Honour; and we are told in several places that he is jealous of it, and that he will not give it to another. Nor can it be thought but he hath the same Design in preserving the World, and every Man's Estate and Properties, that he had in making it at first, which was for nothing but for the manifesting his Glory and Goodness to created Beings; so that it must be concluded that he is well pleased that Men shou'd praise him for his Goodness,
and

3. From the Equity of the Thing, and natural Reason, and from Men of all Religions.

and declare the Wonders that he doth for the Children of Men. And consequently, that there shou'd be an Order of Men for that purpose, and Places where they might officiate and declare his Praises. Besides, it is no reason we shou'd hold Estates of God, and yet not acknowledge the same by Word and Deed. *Homage and Fealty* are but rational Returns amongst our selves, the Foundation of our Titles and Right, and the Conditions upon which we possess what we have; and 'tis no less than Injustice and Ingratitude to deny them. And can we expect to possess his Gold and his Silver, and all the precious Products of his Earth, and yet allow him no Acknowledgments? Or, shall we imagine that he was careful of his Honour heretofore under the *Jewish* Law, and yet has wholly forgot it amongst us? No, certainly, the contrary seems to be written in every Man's Heart, and to be part of the Law of Nature. Hence it is, that
even

even the *Heathens* (as well as the *Jews* and *Christians* had ever, and) have still their *Temples*, *Oratories*, *Oracles*, *Priests*, and the Places and Ministers of Religion, and these endowed plentifully, and, in some Places, magnificently provided for. And tho' they mistook the Object, the true God, yet they agreed with all others, that *he was to be worshipped*. The Christians in all Ages, since our Lord's Ascension, had their *Oratories*, Places of Divine Service, and (as soon as they cou'd for Persecution) their Churches and Houses of Prayer; yea, and those beautified, enrich'd, and endow'd with plentiful Revenues: Thus they continued for many *Centuries*, till the Devil found out the way to impoverish them, under pretence of Religion. And (what ought to be taken likewise into Consideration, and shame the luke-warm and covetous Members of the Church of *England*, who are content to serve God with a cheap Religion, and that

that which cost them nothing) the *Dissenters* themselves, of whatsoever Denomination they are, or by what Sect or Name distinguished, think themselves oblig'd to build *Meeting-Houses*, (seeing they must not, nor can take possession of our Churches;) nor can I blame them, it being the natural Consequence of their Principles, which cannot, it seems, joyn with ours in our worship of God. And without doubt (if Times and Circumstances wou'd allow) they wou'd do what was necessary to the maintaining and settling their Service in the said Places. And, in the mean time, they raise *voluntary Contributions* for the Support of their *Teachers*, in proportions (as 'tis said) superior to what we of the Church of *England* enjoy by Law of the Estates that are still left us. And while those of our Communion leave the *Ministers* to make shift with the present Settlements, tho' never so small, (which are the Remains of our *Ancestors*

cestors Piety, and no thank to us, for it has been demonstrated, that we pay nothing of our own to the Parish-Priest, but our Offerings, &c.) whilst they, I say, seldom will be persuaded to add any thing to their small Stipends, unless they increase their Duties with an additional Sermon, or the like, the *Dis-senters* (all but the *Quakers*) pay *Scot and Lot*, and their *Tythes*, and yet can find Money to pay their *Teachers*, and discharge the particular super-numerary Expences of their Communion. And this I note to the shame of those of our own Communion, that are bred up under the best Church in the World, and yet are most unworthy of that Privilege.

The Summ of all is this; and from the Premisses I wou'd infer this Conclusion: Every Man ought, to the utmost of his Ability, contribute to the maintenance and continuance of the Worship of God, which,

The Conclusion from the Premisses.

which, by reason of the smalness of the *settled Revenue*, is in some Places quite intermitted, and in others perform'd by halves; so that the *Administrator* of God's Service, and his Dependents, might live plentifully, and be able to attend the Duties of his Calling without necessitous Avocations. Then God wou'd be duly serv'd, his Minister be rever'd, his Authority be preserv'd, Hospitality and Charity maintain'd, the Poor reliev'd, and *Publick Prayers* wou'd be made daily for himself and them, while the Devout wou'd have the opportunity of the Hours of Prayer. Then every *Bishop* and *Presbyter* wou'd be the Husband of one Church as well as one Wife, nor wou'd there be more need of *Pluralities* of *Parsonages* than of *Wives*: And whether these are not Blessings considerable, and worth the desire and striving after, I leave you and all the World to judge.

And

And now I have done, when I §. XVIII. have answered the Pleas that Avarice and Selfishness may put in against the Duty I plead for, and made some fit Applicatory Conclusion. And,

First, It will be said, That this is a *Project* too large for Practice, and a burthen too heavy to carry on. It wou'd require the Additional of 100 *l. per Annum* in some Places, and in most *Vicaridges* some. And this is impracticable at any time, and unseasonable (because impossible) in this time of scarcity of Money, and *great Taxes*. That such Additions wou'd render the *Clergy* proud and idle, and might in any Revolution of Government be chang'd to advance Superstition, and perhaps *Popery* it self; at least be diverted from the Intention of the Benefactor. To all which I shall answer in their order.

*The severa.
Pleas a-
gainst
Works of
Piety con-
sider'd and
answer'd.*

M

First,

First, For the greatness of this Work, let it take up what time it will, so it were begun, and tho' a Sufficiency cannot be provided in an Age or two, yet this can be no Excuse to a Man of good Estate for not contributing something towards it. Who knows how prevalent and effectual a good Example may be, and whose Hearts God will raise up to repair the Breaches of his House upon so good a *Precedent* ? But, if no Body follows you, yet your Reward shall not be deny'd you; and if they do, it will be augmented by their Additions, while yours was the cause. But I cannot see the impossibility of such a Work, if Men were but willing and in Earnest. For we see many Places contribute for *Sermons*, besides their Dues to the *Minister* and *Impropiator*. The *Reformed* in *France* (till this late *Persecution*) gladly paid their Tythe to the *Curate* of their Parish, and yet

yet maintain'd their own *Pastors*. And the *Dissenters* (whether willingly or no) do the same, and yet they are the thriving part of the Nation; and who knows but God may bless their well-intended (tho indeed needless) Piety? Now what is done from Year to Year may be settled for Futurity, and were the Members of our Church as Industrious and Zealous to support it, as the *dissenting Party* are to pull it down; and as good Husbands to save, as they are, I do not see but Additions may be made to many small Places, and a Settlement of the same for future Generations. 'Tis but to abate something from our Pride, Sensuality, Luxury, Riot, Drunkenness, and other chargeable and expensive Crimes, and mind our own Business and God's Glory, and the Difficulty wou'd be soon removed; and if the Thing cou'd not be effected in one Age, yet there might

be a Foundation laid for the finishing it in another.

Secondly, But it is further said, That such an Address is at this time unseasonable, for, that *War* seems to be entail'd upon us, &c. But I may answer in *St. James's* Words; *From whence come Wars? Come they not from our Lusts?* And shall these hinder the payment of our *Quit-Rent* to God, our Chief Lord, or our Homage to our Maker? But this may be done, and the other left not undone. And the present State of all the *dissenting Christians* in the World evinces so much, who bear their part of all ordinary and extraordinary Taxes, support their Families, and contribute plentifully to their *Teachers* besides. An Example (be sure) of the feasibility of the Thing, and a Pattern to all the Professors of the Church of *England*.

Thirdly,

Thirdly, The Presumption of the Pride and Insolence of Churchmen hath been considered already. Alas, there is no danger of that in these Times, and when that is like to be, let the Benefactors stay their Hands, or impose such Conditions that may bridle them. But then,

Fourthly, For the suppos'd Possibility of the alteration of Religion; as it is but a bare Possibility, so the piously inclin'd may well leave that to God, and trust him with the Event. Give then with an upright Heart and a right Intention, and leave the Issue to Providence, who will take Care for his own Glory. And if the Gift should chance to be mis-employ'd, yet that, being not our Fault, cannot in the least lessen the Reward. But this Objection wou'd hinder all good Works, and rob the Church and Poor of what is left 'em, and

therefore I dismiss it as impertinent, and of mischievous consequence, both to Religion and Charity.

§. XIX.
*A general
and parti-
cular Ap-
plication,
and Ad-
dress.*

And now (*Sir*) because the World shall not know your Name, Condition, Character, or Person, give me leave to make the Application in general to all sorts of Men, and to those especially whom God hath made capable of Works of Piety and Charity: Wherein, tho' I may seem to leave you, yet I may perhaps meet you *incognito*, and speak to you still under one Denomination or another. And,

I. *To the
Noble,
Rich, and
Wealthy.*

First, Let me address my self to all the Rich and Wealthy, amongst whom many are dignified and distinguished with great Names and Titles. Our blessed Lord seems to pass a hard Sentence upon rich Men, when he makes their Salvation as difficult as *for a Camel to pass through the Eye of a Needle*, which
one

one wou'd think was impossible. The reason is, the great Disposition that is in humane Nature to become proud and fastidious by the flattery and false measures of Grandure. *They that will be rich* (saith his Apostle) *usually fall into temptation and a snare, and into many foolish and hurtful Lusts, that drown men in distraction and perdition.* They are put in a dangerous Post, and have a great Duty upon them, and must make a greater Account than other Men. And yet amongst all these lov'd and courted Dangers, they have this great Advantage, that they are capable of doing more Good, and serving God to more and better Purposes than other Men. These Men are possessors of the earthly *Mammon*, and with that which is usually an Instrument of Unrighteousness may procure everlasting Habitations. But then this is not to be done but by Works of Piety and Mercy; by

giving God and the indigent Part of Mankind their due; *by loving of Mercy, and walking humbly with* (that is worshipping) God. For there is a way of making Returns to Heaven, of paying in worldly Goods and receiving Glory, of laying in *Bank and Fund* here such a Stock of good Works that shall produce a Reward infinite both in Duration and Quantity. And this is the true, best, and prudentest way of *Merchandizing*. I will not say, that a Man may purchase Heaven, and barter for a Crown of Glory; for that seems to be the exchange of an equivalent, but so it is, God has made (by a free Promise) Heaven and its Joys the Reward of good Works, and of those that we do, which are hardly our own. So that there is a way opened for Man to advance himself in the World to come, as well as in this. And as Riches is the Footstool to Honour (for who ever
heard

heard Poverty courted or honoured) in this World, so it may be in the next, and (if us'd as it ought) will be certainly. Every transient Act of Piety and Mercy is recorded above, and hath a Reward assign'd for it there. But those that are fix'd for a continuance, and that benefit succeeding Subjects, continually operating for the good of Mankind: Those, I say, (that I may borrow and inforce the Instance in the Conclusion of the former Letter) bring after them an increase of Glory every Day, answerable to the Good they do. Thus a *Founder* of a *College* or *Hospital* must needs receive Accessions of Reward, agreeable to the mighty Good of Education and Edification of those bred up and maintained in it. And the *Founder* of a Church to the Honour of God, (as he was the Cause, so he) must receive the Reward of that Honour that is exhibited there during the
the

the time of its standing. And who knows but that this was one cause of the Dissolution of the *Monasteries* and *Abbeys*, because by their Wickedness they were become Dens of Thieves instead of Religious Houses, and ceased to yield any more Glory to God, or Reward to their *Founders* and *Benefactors*. You have then (*Sirs*) an opportunity that courts you to make your selves Happy, and convey a Blessing with the main of your Estate to your Posterity. And here I cannot but admire, and at the same time upbraid your unaccountable and extravagant Love to your Sons and Daughters; to your Nephews or Nieces; to your Heirs, be they of your own Family or no; for whom you ingross all, and with that Application, that you cannot spare any thing for God and Charity, nay (some of you, I fear) for your own sake; and so you run up an infinite Score, and
an

an apparent hazard of being shut out of Heaven for your Posterity's sake. And your Care of these is so great, that you fear not to make your selves miserable to all Eternity hereafter, (and some of you here also) to make them, as you conceive, Happy: For so doth the Proverb pronounce that Son whose Father goes to the Devil for him. Consider (*Sirs*) that you were not sent hither to eat and to drink, and to beget your like, and provide for them, that they also may do so after your decease; but to glorifie God here, and to be glorified by him (or else to be miserable) to Eternity. The time of Discrimination and Account is coming on apace. And tho' you at present put from you the evil Day, while you despise and tread upon all but your selves and those of your own Degree; yet know, that it comes, and that swiftly, and every Minute of Pleasure and Jollity, of Cares,
Fears

Fears, of Fraud or Violence, every Day of Feasting and Night of Mirth, brings the fatal time on; wherein you must be strip'd of your *Titles* and *Acquests* of *Honour*, and leave all these your goodly *Buildings, Gardens, Parks, and Ridings*, your *Friends* and *Flatterers*, and the *Partners* of your *Loves* and *Lusts*, and be carried all alone into the unknown State of *Eternity*, whither your good and evil *Works* will follow; those to justify, these to accuse, and what shall become then of him who hath whole *Multitudes* of the latter and none of the former? Remember then the Counsel of the wise King; *Withhold not Good from them to whom it is due, when it is in the Power of thy Hand to do it: Or, that of the Apostle; To do Good and to Communicate forget not, for with such Sacrifices God is well pleased.*

Prov. 3.
27.

Heb. 13.
16.

Secondly,

Secondly, But amongst the Great and Rich there are not a few that have a more particular Obligation to the restoring and perpetuating the Service of God, because their Predecessors were the Instruments of the intermission of it; I mean the *Impropriators*. These are most of them Men of considerable Estates, and many of great Vertue and Piety in all other things but this; and *in this the Lord Pardon thy Servants, &c.* Any thing but parting with their Freeholds for God's sake, tho' they anciently belong'd to him, and he never yet quitted his Title to them. To these may I be so bold with all Humility as to address them to consider, that they are mightily concern'd in the clearing two or three Questions. *First*, Whether Tythes are due to God, and to those that execute his Service (*jure Divino*) by a Divine Right? That they are so

S. XX.
2. To the
Impropriators.

Dof. &
Stud. 42.
c. 55.
p. 164.

19 Eliz.
in B. R.

fo is the common Opinion of *Divines, Canonists, Civilians*; yea, and the *Common Lawyers* too. Only these latter distinguish of Tythes, which they say may be considered *quoad decimam partem*, or *quoad sustentationem sufficientem Cleri vel Ministrorum Dei*, &c. That the exact Tenth Part, is not due of Divine Right, but so much as is sufficient to maintain the Minister of God. Now, tho' this Distinction be little less than a Contradiction, (for if Tythes are due *Jure Divino*, the Tenth Part must be so, being both the same;) yet from these Determinations of the Judges we gain this Point, That a Competency of Tythes ought to be left to every Church for the necessary Sustentation of the Priest that officiates there; and this Part is due *Jure Divino*, and consequently cannot be separated by any humane Law. And if so, those that quite beggar'd the Church (by carrying away

away all, or the best Part) were by the Common Law no less than *Church-Robbers*, and guilty of *Sacrilege*; and the present Possessor of Tythes is bound to restore so much as is necessary to maintain the Worship of God in that Church, from whence they were taken, or else he is guilty of the same Crime, and becomes answerable for the intermission of the Service of God during his time; which is no less than robbing of God of his Honour, and is the worst kind of Robbery.

Secondly, Whether things consecrated to God's Service with the greatest Solemnities, and the strictest Tyes imaginable, may (upon a presum'd Abuse) be alienated and converted to common Uses, and that by any humane Authority?

Thirdly, Wherein consisted *Belshazzar's Crime*, and why might he
not

not eat and drink out of the Vessels once consecrated, (but now long since carried out of the Temple by his Grand-Father) when the Temple it self was destroyed, and the Service thereof at an end ?

Fourthly, Supposing the lawfulness of all this; yet, whether in common Equity it can be thought pleasing to God to serve our Lusts and Pleasures with that which was once dedicated to his Service only ? And yet at the same time know that his Worship ceases for want of it in some Places altogether, and in others it is perform'd but once in a Week, Fortnight, or Month, as in many Places in this Kingdom; and in some not at all: And all this for want of a sufficient Settlement for one to perform it. And whether those that eat and drink those once Holy (because dedicated) Things, and those that are capable of making such
Pro-

Provisions *de novo* (and do it not) are not the occasions of these Omissions, and so lovers of their Pleasures more than lovers of God?

Fifthly, Whether these *Gentlemen* might not only promote the Honour of God, but reform many Abuses and Neglects in his Service, by returning back some of the Churches ancient *Demefns*, or dedicating some Equivalent, under such Conditions and Limitations, that might oblige the *Minister* to frequency and fervency of Duty, over and above what the Law can compel him to, upon peril and loss of such Endowments, and so become new *Founders* of Religion, and Restorers of God's Glory? And, if this may be done, then whether they are not bound in Conscience to do it? These are weighty Considerations, which nearly concern all (*Impropriators* especially) of what Degree soever they be; and I pray

N God

God to set it home to their Hearts, that they may make some sort of Satisfaction for the Sacrilege of the first *Alienators*, and that the Curse of the wrong'd *Donors* may never reach them.

§. XXI.
To those
that have no
Children to
provide for.

Third, Let me next address my self to certain Persons of Estate and Quality in this Nation, who are qualified and (as it were) mark'd out for such a Work. Such are they to whom God never gave any Children, (the necessary Provision for whom we make our continual Plea for our Selfishness,) or from whom he hath taken most or all, (and so consequently the Charge appropriated to them,) Men that have plentiful Estates, but want Heirs of their Bodies, and so are forc'd to seek for them amongst the other Branches of their Family; or, adopt some one of their Name amongst those that are no Relations; and oftentimes bestow all upon one that wants it not; or, that shall

shall waste all when they are dead, and with them so, while living. *Fond Men!* that refuse God for their Heir, and his Service, to bestow their Estates upon, even then when they can hold it no longer! What might not such a Man do? Why, he might buy Heaven with Earth, and a Crown of Glory with this worldly Trash: He might purchase an everlasting Habitation with the *Mammon of Unrighteousness*, even then when he must use it no longer: He might raise to himself an everlasting Monument, and a Name more durable than that engraven in Brass or Marble! And yet lose all those precious Advantages, and throw away all he hath upon some Kinsman afar off, or some Nieces Husband, or some Body less deserving, tho' nearer in Relation; one who shall use it to the Satisfaction of his Lusts and Appetites, and the dishonour of himself and his Maker. Doth not such a Man seem to be design'd

by Heaven to promote the Honour of his Maker? his way is prepar'd, all Obstacles are remov'd, and himself adapted to so great and glorious a Work. And shall a vain *Name*, a pompous *Retinue*, a great *Table*, and a company of debauch'd *Servants*, eat him up living? And some politick *Relation* sweep all away when he dies, and so defeat himself of the Product of all the Good that he might do, or Example that he might give to others? Or, doth such a Man expect that God shou'd give him a plainer Indication of his Will, than to take away all Objections, and enable him to do some considerable Good? He acts with Man by such Methods as are consistent with his freedom of Will; he gives us opportunities, and then leaves us to make our Election. I wou'd not here (nor any where else) be misunderstood. I think the Principles upon which these Discourses are built, will make no Man unkind

kind to his *Relations*, or himself ; but this is all I say, That if every Man that is Childless (or otherwise enabled) wou'd but leave God a *Legacy* worthy of him when he dies, and lay up the *Tenths* of his increase while he liv'd for his Use, it wou'd soon make every *Living* a Competency , and every Church a *House of Praise*.

Fourthly, Nor must I pass by my *Lords the Bishops, the Dignitaries,* and other the richer Part of the *Clergy*, but humbly represent to them the Repairing of the House of God, the proping up of a declining Church, and that Service that must uphold them. They are fed, nourished, and sometimes advanced by the Devotion of others to God's Altar : To that many owe their Living and the Riches that they have gotten ; and 'tis all the reason in the World, that their *Relations* shou'd not sweep away all, but that something shou'd be

§. XXII.

4. To the Bishops, Dignitaries, and others of the Clergy.

return'd back again to increase that *Treasury* from whence they have received all. The *Policy of the Church of Rome* forbids the Marriage of their *Clergy*, and (if I am not mistaken) makes the Church their Heir. Our Church obliges us to neither. Not to the first, because contrary to the Holy Scriptures and Reason; not to the latter, because 'tis contrary to Nature for Men to pass by their own Children and leave them Beggars. But tho' the Church obliges to neither, yet she cannot but commend both, or either, to those to whom this Gift is given. Happy is that Man that is therefore *unmarried*, that he may care for the things of the Lord whilst he lives, and provide for them when he dies. But, woe is me! Can there be any such Men amongst us, whose desires of Pluralities and Riches are insatiable, who take no other Care but to shear their Flocks, and gather the good Things of the Al-

Altar, and lay them up in store, as if against an approaching Famine? That leave the Cares of their Flocks to their poor *Curates*, whose Faces they grind amongst the rest, and will not allow them to live, tho' they bear *the Burthen of the Day*? That leave them the Care of great Parishes, to attend the daily Service, and themselves live at Ease, reap all the Profit, and allow them not the twentieth Part? I am ashamed to say that there is such a Man. For, next to the Sot, the Sensualist, the Drunkard, and the Debauch'd, the covetous and cruel *Clergy-man* is the most unseemly and unbecoming Object, and the very Contradiction of his Calling. And let me humbly propose one thing: Would every *Bishop* once in his whole Life do some eminent Work of Piety, it would not only be Exemplary to stir up others, but would have been considerable by this time; and if every rich *Clergy-man* (who has either no Children,

or whose Charge is moderately provided for) wou'd but return to the Church some Part of those Alms that he hath receiv'd at her Hands, (and 'tis all the reason in the World it shou'd be so,) it wou'd be the like. And as for those of this Order that are utterly incapable to add any thing but their Prayers to so good a Work, I shall entreat them that they do not hinder it. I mean, that by the strictness of their Lives, and the conscientious Discharge of their Duty, they wou'd walk worthy of such a Blessing, encourage Piety and Charity, and shew that that which remains still to the Church, is not perverted or thrown away upon it.

§ XXIII.

5. *To all in general.*

Lastly, Let me apply my self to all Men in general, that they wou'd take that Account of their Stewardship (that they must make at the last Day) into Consideration, and weigh well the best that can commonly and generally be made,
even

even by the best of Men, (which, *The best Account that can be made generally at the last Day, and its insufficiency.*
as I noted in the beginning of the first Letter) is this ; That they have been good Husbands, and carefully advanc'd (or, at least, preserv'd) their Talent, and that without Fraud or Violence. That these have supported themselves and their Dependants with the Rents and Issues of the same, during their Lives, and, when they died, convey'd them carefully to their Heirs and Assigns ; but whether they were left to wise Men or Fools they knew not ; or, whether they are like to be imployed to the Service of God or the Devil, they have made no Provision. But to what purpose they have liv'd, or wherein God or Man has been benefitted by their Lives they cannot shew, no more than they can *one Acre* or *Legacy* for the Uses of Piety and Charity. That as they have wrong'd, so they have done good to no Man : They have only possessed their own, and only themselves, and their second


cond selves and nearest Relations have reaped the Benefits of it, &c. This is the best Account that most Men can give, (and how few are there that can give so good?) and yet I leave it even to the Judgments of these *Accountants* themselves, Whether an honest and wise *Heathen* may not give up a better? Or, whether the unprofitable Servant in the Gospel did not give up the same? And yet we read its Reward was no less than utter Darkness, *where there is weeping and gnashing of Teeth*; from which good Lord deliver us.

A better way of Accounting with God, and the conclusion of the whole.

But how much better and more comfortable wou'd it be when we come to die, if we cou'd say to God as the religious *Israelite* was taught to say, (in the end of the third Year, usually call'd the Year of Tything, when he had given the *Levite*, the *Stranger*, the *Fatherless*, and the *Widows*, their Portions,) *Dent. 26. 13. I have brought away*



away the hallowed things, [viz. That which I set apart, and dedicated to thy Service,] out of mine own house, [to thine, and there according to my Vows] I have distributed them, [some] to the Levite, [for the maintenance of thy Service; some to Works of Charity,] to the Stranger, the Fatherless, and the Widow, according to thy Commandments, which thou (O Lord) hast commanded me: I have not transgressed thy Commandments, nor forgotten them, &c. And [I cannot but expect thy Blessing upon what I have left, to descend with it down to my Heirs, &c.] Look down therefore from thy Holy Habitation, and bless thy People, and the Land which thou hast given me, &c. When we can testify before our Judge, that we have not altogether serv'd our Pleasures, nor our Appetites, with that which was committed to our Charge, but to the utmost of our Powers have advanced the Honour of our God, and the Good of our Neighbour with it



it during our Lives, and when we were to leave the World, that we likewise secur'd something for the Service of Piety and Charity, so that it shall not be in the Power of our Heirs to alienate it.

This and only this can Comfort and Support the timorous Soul when it is brought before its Judge, and assure it of a welcome. It wou'd not only ensure us of Heaven, but of a proportional increase of its Joys, according to the Effects of our good Works. It would likewise ascertain an everlasting Name upon Earth, and build us up a *Monument* more durable than that of the dead deceitful *Brass* or *Marble*; or, those living, but perishing ones, of Sons and Daughters; whilst we receive the Applauses of future as well as present Ages, and those now unborn shall hereafter rise up and call us *blessed*.



And

And may you (*Sir*) be partaker of this Blessedness which is the Reward of Piety and Charity, both on Earth here, and in Heaven hereafter. And so I return to take my Leave of you, and to beg your candid Interpretation of any Expression in either Letter, and your Pardon for any Mistake in both, seeing I intended them for your Service, and they were written for your Use, and at your Command. For I am,

Honoured Sir,

Yours, &c.

F I N I S.



Books printed for Walter Ket-
tilby, at the Bishop's Head,
in St. Paul's Church-yard.

1. **I**nstitutiones Grammaticæ Anglo-Sax-
onica, & Meso-Gothicæ. Auctore
Georgio Hickſio, Eccleſiæ Anglicanæ Pres-
bytero, 4to.

2. Chriſt. Waſſi Senarius, ſive de Legibus
& Licentia veterum Poetarum, 4to.

3. Miſna, Pars Ordinis primi Jerai-
titul. Septem. Latine vertit & Commentario
illustravit Gulielmus Guſſinus: Accedit Mo-
ſis Maimonidis Prefatio, Edvardo Pocockio
Interprete, 4to.

4. Joannis Antiocheni Cognomento Mal-
lala Hiſt. Chronica, è M. S. Bibliothecæ
Bodleianæ. Premittitur Diſſertatio de Au-
thore. Per Humph. Hodium, D. D. 8vo.

5. Biſhop Overal's Convocation Book
1606, concerning the Government of
God's Catholick Church, and the King-
doms of the whole World, 4to.

6. True Conduct of Perſons of Qua-
lity. Translated out of French. 8vo.

7. A Treatiſe relating to the Worſhip
of God, divided into Six Sections: Con-
cerning, *Fiſt*, The Nature of Divine
Worſhip. *Secondly*, The peculiar Ob-
ject of Worſhip. *Thirdly*, The true
Wor-



Books printed for Walt. Kettilby.

Worshippers of God. *Fourthly*, Assistance requisite to Worship. *Fifthly*, The Place of Worship. *Sixthly*, The solemn Time of Worship. By *John Templer*, D. D. 8vo.

8. A Defence of revealed Religion, in six Sermons, upon *Romans* 1. 16. wherein it is clearly and plainly shewn, That no Man can possibly have any real Ground or Reason to be ashamed of Christianity. By *Henry Halliwell*, M. A. and Vicar of *Cowfold* in *Sussex*, 80.

9. Miscellanies, in five Essays. 1. Upon the Office of a Chaplain. 2. Upon Pride. 3. Upon Cloaths. 4. Upon Dealing. 5. Upon General Kindness. The four last by way of Dialogue. By *Jeremy Collier*, A. M. 8vo.

10. Mysteries in Religion vindicated: Or, the Filiation, Duty and Satisfaction of our Saviour asserted, against *Socinians* and others: With occasional Reflections on several late Pamphlets. By *Luke Milbourn*, a Presbyter of the Church of *England*. 8vo.

11. A Discourse concerning the Nature of Man, both in his natural and political Capacity, both as he is a rational Creature and Member of a Civil Society: With an Examination of some of *Mr. Hobbs's* Opinions relating thereunto. By *James Lowde*, Rector of *Strington*

Books printed for Walt. Kettilby.

trington in Yorkshire, sometime Fellow of
Clare-Hall in Cambridge. 8vo.


12. *Apparatus ad Theologiam in usum
Academiarum. 1. Generalis. 2. Specialis.*
*Auctore Stephano Penton, Rectore de
Glympton, Oxon. 8vo.*

13. *Guardians Instruction: Or, the
Gentleman's Romance. Written for
the Diversion and Service of the Gen-
try. 12o.*

14. *New Instructions to the Guardi-
an: Shewing that the last Remedy to
prevent the Ruine, advance the Interest,
and recover the Honour of this Nation,
is, 1. A more serious and strict Education
of the Nobility and Gentry. 2. To breed
up all their younger Sons to some Cal-
ling and Employment. 3. More of them
to Holy Orders: With a Method of In-
stitution, from three Years of Age to
twenty one. 12o.*

15. *The Doctrine of the Glorious Trinity, not
explained, but asserted by several Texts, as they
are expounded by the ancient Fathers and later
Divines. For the Satisfaction of such as doubt, the
Conviction of such as deny, and the Confirmation
of such as believe this Mysterious Article of the
Christian Faith. By Francis Gregory, D. D. and Re-
ctor of Hambleton in the County of Bucks. 8vo.*

16. *A Sermon preached at the Funeral of the
Reverend Dr. John Scot. By Z. Isham, Rector of
St. Botolph's Bishop's-gate. 4to.*



Y